

Grace McClary
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JESUS OUR FRIEND, OPPOSITE TITLE PAGE.

GROSSE.

JESUS AND HIS MOTHER.

Jesus Our Friend

THE LIFE OF CHRIST

TOLD IN

Picture, Song and Story

BY

“THE CHILDREN’S FRIEND”

WARREN N. TENNEY

THE ARTIST EVANGELIST



BOSTON
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PREFACE.

WHY I WRITE THIS BOOK.

FOR several years the writer has, with blackboard, crayon and colored illustrations, been telling in picture, song and story, about "Jesus Our Friend."

This book, written in lecture rather than regular book style, is an effort to reach many more with "the old, old story of Jesus and His love." I have written for the common people, rather than the scholarly, wishing to be understood by all, and especially by the dear boys and girls whom Jesus loved and still loves, and whom He is now as willing to bless as when the Judean mothers brought their little ones to Him.

THE AUTHOR.

JESUS, A COMPLETE SAVIOUR

In the parapets of a bridge leading to an Austrian city are numerous statues of the Saviour. One represents Him as the Sower, another as the Good Shepherd, another as the Carpenter, another as the Great Physician, and others in still other characters.

As the simple-minded people from the country come into the city, with their produce for the early morning market, they pause and offer their morning prayer before the statue of Christ the Sower; the carpenters and others on the way to their workshops, pause and pray before the statue of Christ the Carpenter. As the mists of the morning are dispelled by the rising sun, and the invalids creep forth from the city to breath the fresh country air, they pour their morning devotion before the statue of Christ the Great Physician.

There is doubtless much of superstition in the worship of these people; but you will notice that each one worships before the statue of the Saviour which brings Him the nearest to his own individual need and thought.

It is the glory of the Christ that He can be everything to everybody everywhere. I am glad that I have such a one to present to you, a complete Saviour; one who is our "all and in all," and who has been tempted in all points like as we are, and who says to us all: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

THE AUTHOR.

INTRODUCTION

To introduce the book and the writer of the same is the purpose and plan of the usual introduction. I wish, instead, to present to you my Lord and Master, of whom I write.

After several years of sweet communion, blessed fellowship and enjoyable service; finding in Him a complete Saviour and Redeemer, I have an intense desire that all who read these lines may find in Him the same loving Saviour and compassionate Friend.

W. N. TENNEY.

BOSTON, MASS., Aug. 10, 1905.

A PEN PICTURE OF THE CHRIST

“**T**HE following is the only reliable pen picture of Christ as seen in actual life, and is an exquisite piece of word painting. It is taken from a MS. now in the possession of Lord Kelley and in his library. It was copied from an original letter of Publius Lentulus at Rome. It being the usual custom of Roman governors to advise the Senate and the people of such material things as happened in their provinces in the days of Tiberius Cæsar, Publius Lentulus, Procurator of Judea, wrote the letter to the Senate:

“There appeared in these, our days, a man of great virtue named Jesus Christ, who is yet living amongst us; and of the Gentiles is accepted as a prophet of Truth. He raises the dead and cures all manner of disease. A man of stature somewhat tall, and comely, such as the beholder may both love and fear. His hair of the color of a chestnut full ripe; plain to His ears, whence downward it is more orient and curling, and waving about His shoulders. In the midst of His head is a seam, a partition in the hair, after the manner of Nazarites. His forehead plain and very delicate; His face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is in color like His hair, not very long, but forked. His look, innocent and mature. His eyes, gray, clear, quick and luminous. In reproving He is terrible, His eyes piercing — as with a two-edged sword — the greedy, the selfish and the oppressor, but look with tenderest pity on the weak, the erring and the sinful. Courteous and fair spoken. Pleasant in conversation, mixed with gravity. In proportion of body most excellent — a man for His singular beauty surpassing the children of men.”

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“Ye shall find the babe
Wrapped in swaddling
clothes,
Lying in a manger.”



“Once a Babe to Bethlehem,
Christ the blessed Saviour
came.”

CHAPTER I

THE BABE OF BETHLEHEM, AND WHY HE CAME



“AKE up, father, come quick!” shouted a Bethlehem shepherd lad, who was taking his turn at “keeping watch over their flock by night,” as he ran under the folds of their shelter tent. Listen!

Do you hear the beautiful singing?”

By this time all the shepherds were aroused and were very much afraid, because of the glory of the Lord which shone so brightly about them. An angel visitor said to them, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.”



THE ANGEL VISITOR

Just then the great multitude of angels, whom they had heard singing, came so near that they could hear the words of their wonderful song:

“Glory to God in the highest,
And on earth peace,
Good will toward men.”

When the angel choir had finished their singing and started back toward their heavenly home, the shepherds went at once about a mile distant, to Bethlehem, the city and birthplace of David, the shepherd lad and king, and sure enough they found the infant Jesus, the royal Son of David, in the manger-bed, just as the angels said they would, and they bowed around Him in praise, adoration and worship. Then, returning to their flock, they glorified God for what they had seen and heard.

When we speak of Jesus coming into our world, as we believe He has come, we are met by people who say they do not see the need of His coming, and wonder why He came. Let me give you a little illustration to show you the need and necessity of His coming. You who are familiar with the story of the creation of our first parents, Adam and Eve, know that when God made them, He placed them in a very beautiful garden.

I suppose the Garden of Eden was the most lovely spot in the whole world. You have seen many handsome flower gardens, but none of them would compare with the Garden of Eden, where for a long time they lived in perfect innocence and purity. The picture opposite represents this condition and



VISIT OF THE SHEPHERDS



JESUS OUR FRIEND. PAGE 18.

ADAM AND EVE IN THE GARDEN OF EDEN.



AND the Lord God planted a garden eastward in Eden ; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

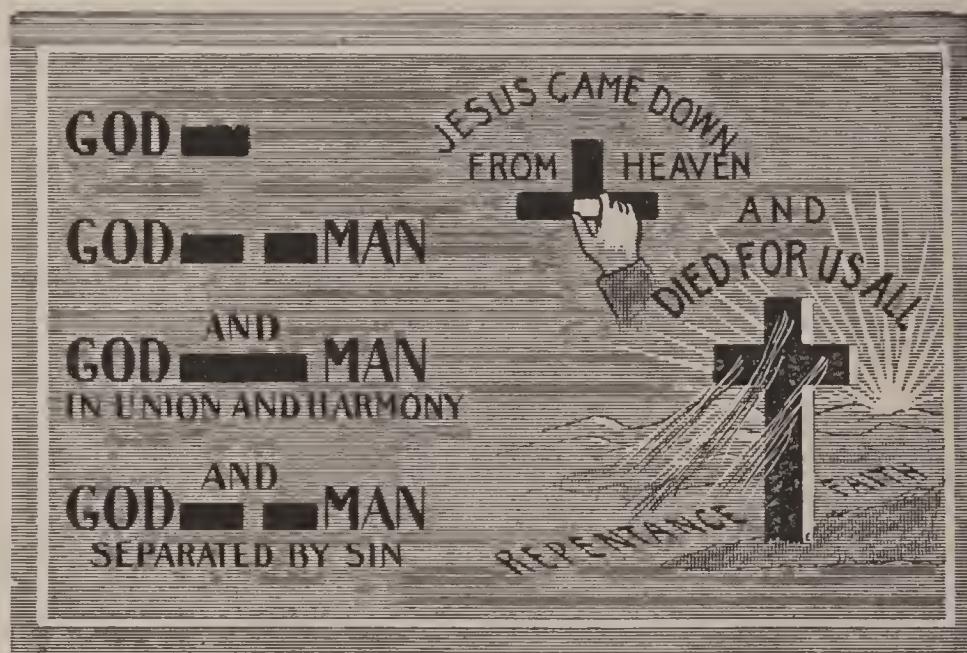
shows the state of union and fellowship that existed between man and his Maker, while he lived in the beautiful garden. But one day the tempter came into the garden, and, listening to his beguiling voice, they partook of the fruit which God had forbidden them to touch. The harmony and union was then broken because of sin, making a separation between God and man.

We ask, Can man do anything to restore himself to favor with God, or to bridge the chasm which sin has made? The words of the Psalmist come to us, "None of them can by any means redeem his brother, nor give to God a

ransom for him." But, can God do anything for us? Oh, yes; for we read in John 3: 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

And so we learn that Jesus came down from heaven, and that He died upon the cross that we might live; and that "On Him was laid the iniquity of us all;" that "He tasted death for every man;" and thus the break caused by sin is completely bridged over, and through the cross of Calvary and the death of Jesus upon it, as a sacrifice for sin, man may be restored once more to harmony and fellowship with God.

God had said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof



thou shalt surely die." (Gen. 2: 17.) Adam and Eve ate of the fruit He had forbidden them to touch, and they were driven forth from the beautiful Garden of Eden. But before they were driven out, God made them a precious promise of a coming Redeemer; that the seed of the woman should bruise the head of the tempter, and this promise shone out as a ray of light amid the darkness that had gathered around them because of sin.

We do not know whether Adam and Eve ever offered sacrifices to God or not, but we know that their children did. We have here a picture

of Cain and Abel as they were out in the field sacrificing to the Lord. Both built an altar and brought an offering unto the Lord; Cain bringing the fruit of the land, and Abel a firstling of his flock. As the smoke ascended heavenward, God's



CAIN AND ABEL OFFERING SACRIFICE

approving smile beamed down upon Abel, and his sacrifice was received, because he shed the blood of his lamb as a type of the blood of Christ; thus showing his faith in God's promise. The offering of Cain was not received, because he did not show faith in God's promise of the coming Redeemer. Many others, after the days of Abel, had faith in this same promise; and while the story of their faith would be interesting, it is too long to rehearse here.

We pass now from these Old Testament scenes, sufficing to say that all the sacrifices offered upon Jewish altars so many years ago, pointed by faith to Christ, the Lamb of God, and

showed their faith in God's promise to send Him into our world.

In passing, we mention the fact of the deliverance of God's people from the bondage of Egypt. They had been in cruel servitude for many long years, and the time had come for God's promise of deliverance to be fulfilled. Several plagues had been visited upon the Egyptians to punish them for their oppression, but the heart of Pharaoh was hard, and he would not let the people go. Finally the Lord told His servant Moses that He would bring one more plague on Egypt; that upon a certain night the destroying angel would pass through the land and slay the first born, from the king on his throne to the slave in the dungeon, and of all their cattle.

He was to tell the people to select from their flocks, upon the tenth day of the month, a lamb of the first year, without blemish or spot, and to keep it until the fourteenth day, and then in the evening, or, as the marginal reading is, "between the evenings," which would be at three o'clock in the afternoon, as we reckon time now; then they were to slay the lamb, and with a bunch of hyssop, sprinkle the blood upon the side posts and lintel of their door.

They were to remain inside the house, behind the blood, and eat the flesh of the lamb that night roasted with fire, with unleavened bread and bitter herbs. It was to be eaten in haste, with their shoes upon their feet, and staff in hand, already to leave the land of bondage.

The following Jewish legend tells the story of this visitation:

A JEWISH LEGEND.

"When the first passover drew near,
Which darkened Egypt's land with fear,
A young and gentle Hebrew maid
Was on a bed of sickness laid;
And to her hot and fevered brain
An anxious thought gave added pain;

“ And oft in restless tones she cried,
 ‘ O, father! is the blood applied
 Upon the door and lintel high,
 That bids the angel pass us by?
 I am the eldest born, you know,
 On me would fall the fatal blow.’

“ He tried to soothe her troubled thought
 With the assurance that she sought ;
 ‘ I told a servant to be sure
 And put the blood upon the door ;’
 But still her cry came like a prayer,
 ‘ Say, are you *sure* the blood is there ? ’

“ Her father lifted her at last,
 And o’er the threshold with her passed,
 That she herself the door might view ;
 No blood was there ! her fears were true !
 The midnight hour was passing by,
 And death’s stern messenger drew nigh.

“ ‘ Bring me the blood ! ’ the sick girl said,
 Her childish voice rang sharp with dread.
 They brought it at her quick command,
 She dipped in it her thin, white hand,
 And stroked the lintel and the door
 Just as the angel passed before.

“ A moment there in doubt he stood,
 And looked upon the undried blood,
 Then passed along his death-marked way,
 While *safe*, though weak, the maiden lay,
 Held closely to her father’s breast,
 And smiled her thanks for peace and rest.

“ O, careless children of to-day !
 How many of you all can say
 You *know* the saving blood is there ?
 How many strive in anxious prayer,
 Till doubt, and fear, and deep distress
 Give place to peace and blessedness.”

While we do not know that this legend is true, yet we do know it is true that all who were behind the blood that night were safe, and that all through the land of Egypt the next morning there was mourning and sadness because of the death of the first born.

As it was necessary that they in that time of judgment should have the blood of their Passover Lamb upon their houses; so in the day of judgment that is just before us, it will be necessary to have the blood of Christ, our Passover Lamb, upon our hearts that we fall not beneath the power of the destroyer.

“I
Gave
My Life
For Thee,

What
Hast Thou
Given
For Me?”



“CHRIST OUR PASSOVER IS SACRIFICED FOR US.”—I. Cor. 5:7.



*

“We have
seen
His star
in the
east.”

*

CHAPTER II

THE VISIT OF THE WISE MEN



HE next event in the life of Jesus, after the visit of the Bethlehem shepherds, was the circumcision, which occurred when He was eight days old. At this time He was given His name, JESUS; for an angel had said, “Thou shalt call His name Jesus — meaning *Saviour* — for He shall save His people from their sins.” (Matt. 1: 21.)

And this is just what He does, for He takes us out of sin and sin out of us so completely that, as Paul puts it, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Cor. 5: 17.)

This circumcision was a ceremony and token of a covenant, called by Stephen, the first Christian martyr (Acts 7: 8), “the covenant of circumcision,” which God made with His servant Abram, when he was ninety-nine years of age, and his name was changed from Abram, meaning *Father of an elevation*, to Abraham, which means *Father of a great multitude*. The descendants of Abraham, the children of Israel, continued to practice this ceremony, and it was made a part of the law and covenant which God gave to them after their deliverance

from Egypt, while they were on the way to Canaan, their Land of Promise.

The presentation to the Lord in the temple, when Jesus was forty days old, was also in accord with this law and covenant, which required the parents to bring a lamb, if able to do so; if not, a pair of turtle doves, or two young pigeons.

You will notice in the picture that Mary has brought the infant Saviour in her arms, while Joseph has the two little birds in a cage. Simeon, the devout man to whom God, by the Holy Spirit, had revealed the fact that he should not die until he had seen the world's Redeemer, received



PRESENTATION IN THE TEMPLE

the babe in his arms, and exclaimed with joy, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." The elderly lady at his side is Anna, the prophetess, who, like Simeon, waited for "The Consolation of Israel." She, too, praised the Lord for His gift to men, and spoke of "Him to all that looked for redemption in Israel."

From their far-away eastern home wise men, called Magi, came seeking the long-promised Messiah. Led by His wondrous star—the Star of Bethlehem—they came asking, "Where is He that is born King of the Jews? for we have seen

His star in the east, and have come to worship Him." Naturally, they came to Jerusalem, the capital city of the Promised Land, and soon King Herod and his friends were greatly stirred over this matter.

"What! a new king," thought Herod; "what will become of me? I must find Him at once."

Calling to him the teachers of the law of the nation, he asked them where the Christ was to be born.

"At Bethlehem, in Judea," was their answer.

Several hundred years before, the prophet wrote:

"And thou, Bethlehem, in Judah's Land,
Art in no way least among the chief cities in Judah
For, out of thee will come a Chieftain,
One who will shepherd My people Israel."

Herod then said to the Magi, "When you find Him bring me word, that I may come and worship Him." Starting



ADORATION OF THE WISE MEN

toward Bethlehem, they soon saw the star, which led them on until it reached and stood over the place where the child was. Entering the house, they saw Him with Mary His mother, and fell at His feet and worshiped Him. They then opened their treasures and presented to Him many costly gifts.

Many have thought that the visit of the wise men and of the shepherds were the same; but

we have learned that it was a babe in the manger, that the shepherds came to see; while it was a child, and He was found in a house, when the wise men paid Him their visit. Jesus

was several months old when the Magi came and found Him snuggled closely in His mother's arms, as you see Him in the little picture. They did not return to Herod, because God had told them, in a dream, to go home by another road.

He knew that Herod had a bad purpose in his heart, and soon others found it out. Finding that the wise men had started home without returning to see him, he was so angry that he sent his soldiers to Bethlehem, and killed all the little boys that were under two years of age. This was very wicked and cruel. How sad the fathers and mothers were!

But God, who had sent His Son into the world, took good care of Him. He sent an angel to Joseph that night, who said to him, "Awake, take the young child and His mother and go to Egypt, and remain there until I bid thee return."

Joseph and Mary awoke at once and started with their precious treasure. The Bible does not tell us the name of the place in Egypt where they made their home, nor how long they lived there. They would feel quite at home, however, for there



THE FLIGHT INTO EGYPT

were many Jews dwelling in Egypt; many of them in the Nile Valley and of the quarters of Alexandria, with its 300,000 free



THE CHILD JESUS

citizens, two were occupied by the Jews. They would probably reach the borderland, the river of Egypt, or, as Milton calls it:

“The brook that parts
Egypt from Syrian ground,”

in about three days. Once there they were beyond the cruel power of Herod. Ancient legends tell us that they lived at Matareeh, a few miles north of Cairo, and remained there about two years.

When Herod was dead their angel visitor came again and brought them word to return to their own land. Many of the Old Testament prophets wrote of the coming of Jesus into our world; and of the three hundred and fifty prophecies that were accomplished



RESTING SAFELY IN EGYPT

when He came in the long ago, as the Babe of Bethlehem, the Man of Sorrows and of Calvary, one is fulfilled at this time, for the prophet had said:

“Out of Egypt have I called my Son.”



“ And when He was twelve years old, they went up to Jerusalem after the custom of the feast.”

CHAPTER III

THE BOY OF GALILEE



RETURNING from Egypt, and finding that the son of Herod was reigning in Judea, Joseph and Mary pressed on into Galilee, and selected Nazareth, “where He was brought up,” as their future home.

Of these early years we know but very little, but may think of Jesus, “the Boy of Galilee,” as playing with and like other boys; attending the village school and synagogue, and learning many lessons at His mother’s knee, as He is doing in the little picture.

Some have thought that Jesus never went to school, because the Jews said of Him, at one time, “How knoweth this man letters, having never learned?” But



JESUS AND HIS MOTHER

if we remember that the real question was not so much His ability to teach, as it was His authority; and that though attending the school of His boyhood home, He did not have, as we would say now-a-days, the college training to fit Himself for a public teacher, as He lived and was brought up a poor boy, we can the better understand their questions.

He claimed to be the Son of God, and to receive His authority from His Father, and this was really the point of their difference. That Jesus as a boy studied the Bible of His time — the Old Testament — we have abundant evidence, for during His entire ministry He was constantly quoting from it.

We find two very striking examples, at least; one, when He said to the people, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

And again on the evening of the day on which He arose from the dead, walking with the two on the road to Emmaus, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Later, that same evening, He said, "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me."

My dear boys and girls, here is a good example for us. Let us all study the Bible and put it into our hearts, as David, the shepherd-king of Bethlehem, once said, "Thy word have I hid in mine heart, that I might not sin against Thee." The Revised Version translates this, "Thy word have I laid up in my heart that I might not sin against Thee." Remember also the words of the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Fill your heart and mind with good things, and it will keep the bad ones out. In His wonderful sermon on the mount, among the other beatitudes, Jesus said, "Blessed are the pure in heart: for they shall see God."

A very important event in the life of Jesus occurred when He was twelve years old. A Jewish boy, when he was twelve years of age, could go up to the temple at Jerusalem and take part in the celebration of the Passover feast.



JESUS WHEN TWELVE YEARS OLD

The people went up to Jerusalem every year to this feast, and usually traveled in large companies. The little picture at the head of this chapter shows Jesus on the way to Jerusalem, and at that part of the journey where He can look across the hills and get His first view of the city.

After they were through with the celebration of the Passover, as the company went homeward, Jesus tarried behind. At the end of their day's journey, in looking around, Joseph and Mary did not find Jesus among their fellow travelers as they had supposed He was.

Mary knew all the time that He was not with her, but supposed He was with the other young people in the company.

Many people in our churches to-day do not know Jesus is with them, but believe that He is with others with whom they associate, and hope to come out all right in the end. Let us all be sure that He is with us every day lest, by and by, we find ourselves in a company among whom He is not found, and to whom He will say, "Depart, I know you not."

It is a blessed thought that we may be His children now, may know Him. We read, "The Spirit itself beareth witness with our spirit, that we are the children of God." If we have His Spirit we shall bear the fruits of the Spirit, among which are, "Love, joy and peace"

Returning to Jerusalem, Joseph and Mary searched all through the city very diligently, and at last, after three day's searching, they found Him in the temple, among the doctors and lawyers, hearing and asking them, questions, and confounding them with the wisdom with which He spake.

His mother felt badly about the matter, and said to Him, "Son, why hast Thou thus dealt with us?"

"What made you search for Me?" was the boy's reply, "Did you not know that I must be at My Father's House?"

They did not understand what He meant by this, but He went willingly with them to their humble home and did as they desired, His mother pondering over these things as she kept them in her heart.

The next eighteen years of this wonderful life among men is told in one short, but very terse sentence, "And Jesus increased in wisdom and stature, and in favor with God and man." There is, however, a world of meaning in this short, but graphic description.

One text, Mark 6: 3, gives us some light upon the matter. He was teaching in His own home synagogue, and the people were astonished at His wonderful words, and asked:

"Is not this the carpenter, the son of Mary?"

The natural scenery around Nazareth is said to be among the most beautiful to be found anywhere in the world. The houses were of white limestone, prettily situated among fig and olive trees, while down below in the valley were gardens in the midst of which was the Fountain of the Virgin from which Nazareth derived its water, and whither doubtless "the boy of



CHRIST AND THE DOCTORS

Galilee," like every boy should to help his mother, frequently went to obtain water for the household. Thus during these silent years He grew up very near the heart of nature.

There is a beautiful tradition that Joseph died while Jesus was yet a boy, and that He worked, not merely to earn His own living, but to help His mother keep the little home together, the family depending upon the fruit of His toil.

Our picture here tells the story of the carpenter's humble life at Nazareth: a life of obedience; of faithful and helpful services, as well as of patient waiting and preparation, until the time came for His manifestation unto the lost world that He had come to save.

Thus Jesus not only grew up near the heart of nature, but Nazareth was near the heart of the Land of Israel, and yet—separated from it only by a narrow boundary of hills and streams—Phœnicia, Syria, Arabia, Babylonia and Egypt lay close at hand. The Isles of the Gentiles, and regions of Europe, were almost visible over the shining waters of the Great Sea. No scene of deeper significance for the destinies of humanity could possibly have met the gaze of the youthful Saviour.



THE CARPENTER OF NAZARETH



CHAPTER IV

THE BAPTISM AND TEMPTATION



E pause here, in our story of Jesus, to mention another very closely connected with Him; namely, John the Baptist, who came in fulfilment of God's promise. We learn that John was in the wilderness until his manifestation unto Israel, and the artist in the picture opposite happily caught the thought, as he painted the child John leading a lamb, thus very beautifully representing him as the forerunner of Christ, who was to prepare the way of the Lord.

John began his life-work as a preacher shortly after this; and in the wilderness of Judea and the regions about the river Jordan, he preached the gospel to the assembled multitudes, many of whom repenting of their sins were baptized of him in the Jordan.



JOHN THE BAPTIST PREACHING



JESUS OUR FRIEND. PAGE 31.

JOHN THE BAPTIST.

MURILLO.

One day, as he was preaching, Jesus came to be baptized.

"Why," said John, in great surprise, "I have need to be baptized of Thee, and comest Thou to me?"

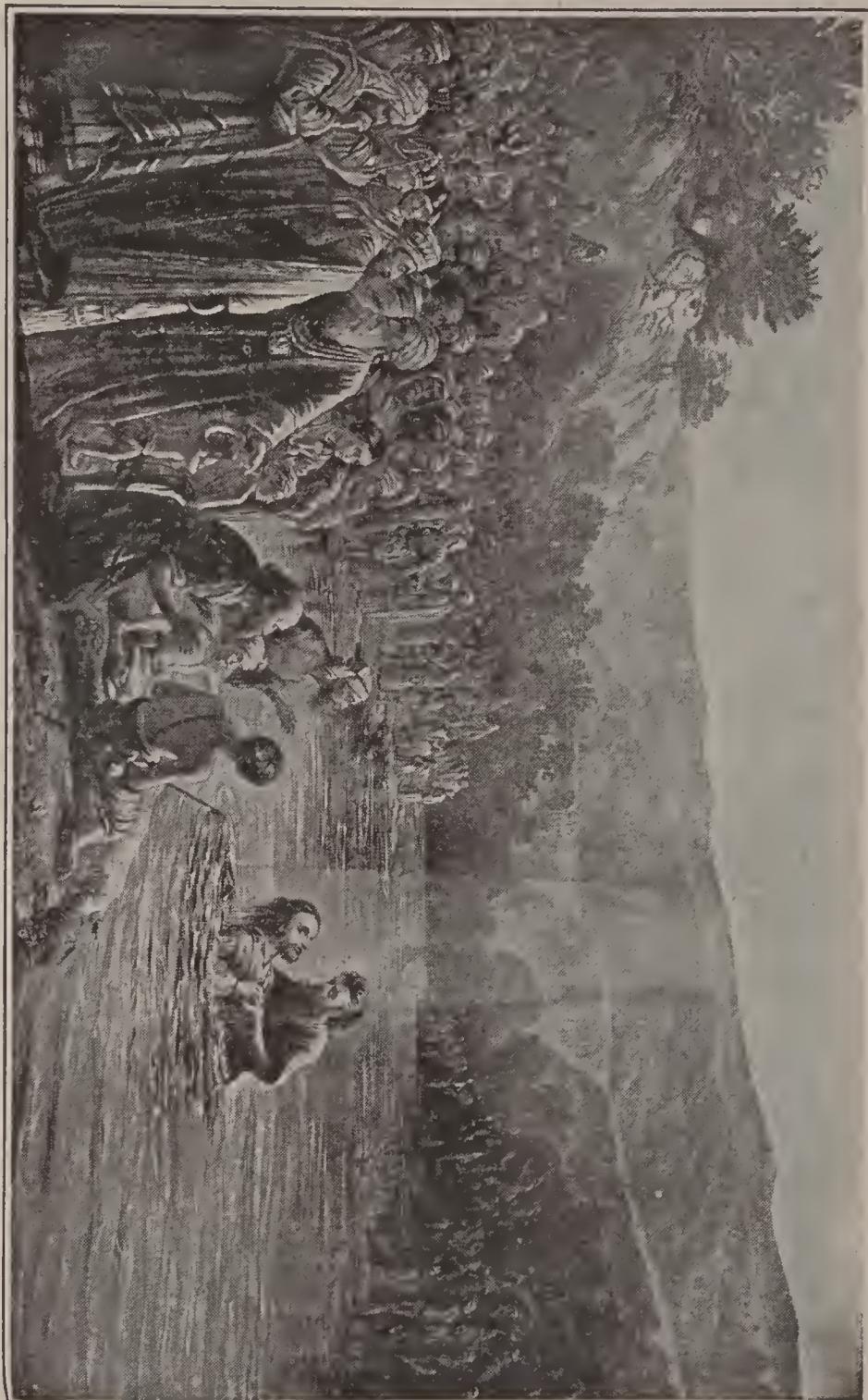
"It becometh us to fulfill all righteousness," calmly replied the Christ. So John baptized Him.

As they came up out of the water, the Holy Spirit in the form of a dove came down upon Jesus, and a voice from heaven which said:

"This is My Son, My beloved, in whom I delight."

God was well pleased with the obedience of His beloved Son

that day. The promise is, "He that believeth and is baptized shall be saved." Let us obey as promptly and willingly as He did, that we may have His approving smile and rich blessing.



JOHN BAPTIZING JESUS IN THE RIVER JORDAN

Baptized with water and anointed with the Spirit, Jesus goes forth to His great work, but a time of testing comes first. He is led of the Spirit into the wilderness to be tempted of Satan. The first Adam met this same tempter in the Garden of Eden, and fell beneath his subtle power; but Christ, the second Adam, met him in the wilderness and was victorious. Both were tempted at first in the same way, by something to eat.

Jesus had fasted forty days and nights, when the tempter came to Him and said, "If you are the Son of God, turn these stones into bread."

Facing the tempter and standing up in His grand manhood and the power of His divinity, He conquered the foe, as He

replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But the tempter rallies and attacks another point, and from an exalted position on the pinnacle of the temple, he said to Jesus, "If you are the Son of God, cast yourself down. God will take care of you." But Jesus conquers again as He uses "the sword

of the Spirit," saying, "It is written again: Thou shalt not tempt the Lord thy God."

Jesus had come into the world for the purpose of destroying sin, and all that sin had caused. Hence, some day, there is to be an extinction of evil; which will mean not only a race redeemed, and a world cleansed of all that sin has caused, but also the end of the adversary and deceiver.



THE TEMPTATION

No doubt the enemy knew this, and defeated in his second attempt to overcome the Son of God, he took Him up into an high mountain and showed Him all the kingdoms of the world

and the glory of them, and said to Jesus, "I will give you all these, if you will fall down and worship me." And again the royal manhood of the Son of Mary and of God is seen, as He replies, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The enemy was vanquished, and Jesus stood a triumphant victor and conqueror over His foe.



I WILL GIVE YOU ALL THESE

Some day the kingdoms of this world will become the kingdom of our Lord and of His Christ; and knowing this, and that if He was victorious, a redeemed race would enjoy it with Him, Jesus could afford to wait. He knew that the path for Him was by the way of Gethsemane, Calvary's cross and Joseph's new tomb. He had come "to give His life a ransom for many." All this, before His final triumph.

The Garden of Eden was lost through sin, and to gain the Eden restored for Himself and His people, He must go through the agony of Gethsemane.

The offer of the tempter was a short cut across to glory and power, without the suffering and the sacrifice of His life. But He chose the *right way*, though it was one of trial, suffering, and death.

At His mother's knee in their humble home, He had read in the prophecy of Isaiah of one "Despised and rejected of men; a man of sorrows, and acquainted with grief;" who was "wounded for our transgressions," and "bruised for our iniquities;" that on Him was "laid the iniquity of us all."

But He had also read, "He shall see of the travail of His soul, and shall be satisfied."

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Let us all bear the cross here that we may wear the crown in life eternal by and by. "Follow in His steps."

These temptations of our Lord were just as real as yours and mine are, but He overcame the tempter at every encounter by using "the sword of the Spirit," the "Word of God," thus showing us how we, too, may overcome the same foe.

It is not a sin to have temptation, for Jesus "was tempted in all points like as we are, yet without sin." The sin comes not in having the temptation, but in yielding to it.

Let us remember the precious promise, "Greater is He that is in you, than he that is in the world;" that He who is for us is more than all that can be against us, and in His strength go forth from victory unto victory.

Angels now came and ministered unto "Jesus our Friend" and He, filled with the Spirit that was poured out upon Him without measure, went forth in great power to His life-work, preaching everywhere the gospel of the kingdom, healing the sick, cleansing the lepers, casting out demons, and raising the dead.

John the Baptist was cast into prison about this time, because he told king Herod of his sins. One day in his prison home he sent for two of his disciples, and requested them to go

and ask Jesus, if He was the Christ. Jesus did not answer John's question directly, but told them to go and show John in prison the things that they saw and heard; how that "The deaf hear, the blind see, and the poor have the gospel preached unto them."

They returned and told John of these things, and he was then convinced that Jesus was the very Christ of whom he had been the forerunner. John was beheaded in prison shortly after this, because of the hatred of Herod's wife. His disciples buried him, and then "went and told Jesus." This was the very best thing they could do. I have often thought that if we would complain to each other less, and pray more, telling Him about our trials and temptations, we would enjoy more of His approving smile and rich blessing. Let us never forget the truth of the grand old hymn we sing so often:

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer!"



CHAPTER V

THE FIRST DISCIPLES



HORTLY after the baptism of Jesus, John saw Him coming, and said to those standing near, "Behold the Lamb of God, which taketh away the sin of the world!"

John had told them of One who was to come; and although he did not know Him at first, when he saw the Spirit like a dove descending and remaining upon Him, as God had told him that it would come, he said: "This is the Son of God."

The next day John saw Him again, and said to two of his disciples, "Behold the Lamb of God."

At once these two disciples followed Jesus, who turned and said to them:

"Whom are you looking for?"

"Where do you live, Master?" was their answer.

"Come and see," was His reply; and He led them to His home.

It was about four o'clock in the afternoon, and they remained with Him the rest of the day.

One of these men, whose name was Andrew, had a brother by the name of Simon, and finding him said:

"We have found the Messiah; we have found the Christ."
And he brought him to Jesus.

We do not hear very much about Andrew, but Simon Peter is mentioned many times, and was, especially after Pentecost, the instrument in the Lord's hands of bringing many to the Saviour.

Many of us, who cannot do very much in soul-winning ourselves, may, if doing the little which we can do, bring some one to Jesus, whom He can use in winning large numbers to Himself.

Jesus now went into Galilee, where He found other disciples, who, with Himself and Mary His mother, were invited to a wedding at Cana.

While at this wedding feast Jesus performs His first miracle, that of turning the water into wine.

Many have been puzzled over this matter, and have wondered why Jesus made wine for the people to drink, when we read in Prov. 20: 1, American Revised Version:

"Wine is a mocker, strong drink a brawler:
And whosoever erreth thereby is not wise."

And again in Prov. 23: 29-32,



THE WEDDING FEAST AT CANA

“ Who hath woe? who hath sorrow? who hath contentions?
 Who hath complaining? who hath wounds without cause?
 Who hath redness of eyes?
 They that tarry long at the wine;
 They that go to seek out mixed wine.
 Look not thou upon the wine when it is red,
 When it sparkleth in the cup,
 When it goeth down smoothly:
 At the last it biteth like a serpent,
 And stingeth like an adder.”

Let us not forget that the wine, referred to in the above words of the famous wise man, contained alcohol which produces intoxication and drunkenness, and that this alcohol was produced by the process of fermentation — the sugar in the grape-juice rotting and decaying — but that Jesus made His wine from the pure, sparkling water, and we shall see that there is a difference.

There is one safe way of drinking wine, and that is for every one to be their own wine-press. Eat the nice ripe grapes, and swallow the juice, but do not drink wine in any other way.

Our picture here is of Nicodemus, the man who came to Jesus by night.

Many have found fault with Nicodemus, because he came in the night instead of in the daytime.

Perhaps, if we remember that he was a very busy man, and that he knew Jesus was also very busy, and not wishing to hinder Him in His great work, he came in



JESUS AND NICODEMUS

and not wishing to hinder Him in His great work, he came in

the night when he could the better talk with Jesus, we should be glad that he came when he did.

It was a very important lesson which Jesus gave him that night when He said:

“ Except a man be born again, he cannot see the kingdom of God.”

To illustrate still more clearly this truth, Jesus said:

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” And then follows that wonderful declaration of God’s great love to a lost world — the Gospel in one verse:

“**G**od so loved the world, that He gave His
Only begotten
Son, that whosoever believeth in Him should not
Perish, but have
Everlasting
Life.” — JOHN 3:16.

One day in His “going about among men doing good,” Jesus passed into Samaria, and arrived about noon at a place called Sychar, near the famous well of Jacob. Seating Himself there, while the disciples went to buy food, Jesus soon had a visitor. A woman of Samaria came to the well to draw water. Jesus said to her:

“Please give me a drink.”

“What,” said the woman, “you a Jew asking water of a woman of Samaria? The Jews do not have dealings with the Samaritans.”

Jesus said to her: “If you knew who it was that asked you for water, you would ask of



JESUS AND THE WOMAN OF SAMARIA

Him living water. All who drink of this well will thirst again ; but those who drink of the living water that I give, will never be thirsty any more."

"But, Sir, you have no bucket, and the well is deep," replied the woman ; "how can you get this living water?"

"The water that I give," said Jesus, "will become a *spring of water* within one, welling up to everlasting life."

"Give me this water, Sir," said the woman, "so that I may not be thirsty."

Jesus then revealed Himself to her as the Messiah and long-promised Saviour. She believed on Him, and told others of Him. The people wanted Jesus to tell them more about this wonderful way of salvation, and so He remained there two days, when they said to the woman :

"It is no longer because of what you said that we believe in Him ; for we have heard Him ourselves, and are sure that He really is the Saviour of the world."

Let all come to Jesus and obtain this "water of life."

Leaving Samaria Jesus came to Galilee and the people gave Him a hearty welcome.

One of the officers of the king came to Jesus and begged Him to go to his home and heal his boy who was very sick.

Jesus answered, "Unless you all see signs and wonders, you will never believe in Me."

"Do please come, Sir," pleaded the man "ere my child die."

"You may go home," said Jesus ; "your son liveth."

The man believed what Jesus told him and went home. On the way he met one of his servants who had come to tell him that his boy was well.

"When did he get better?" asked the man.

"Yesterday, about one o'clock," replied the servant.

Then the man knew it was at the very time that Jesus had said to him, "Your son liveth" ; and he and his whole household believed in Jesus.



JESUS OUR FRIEND. PAGE 43.

C. SCHONHERR.

CHRIST HEALING THE SICK.



CHAPTER VI

THE LAME MAN AT THE POOL OF BETHESDA



HE passover feast was held at Jerusalem at this time, and Jesus went up to the city.

Jerusalem was surrounded by a wall in which were several gates. Near one of these, called the Sheep-gate, was the pool of Bethesda, having five porches, in which lay a very large number of sick people, waiting for the moving of the waters.

An angel at a certain season of the year troubled the waters of the pool, and whoever stepped in first was always healed of whatever disease they had.

The man in the picture had been lame for a long time. He was so lame that as he would try to get into the pool some one else would step in ahead of him;

so he had waited year after year for the troubling of the waters.

When Jesus saw him He knew that he had been in that condition for many long years, and He said to the man:



THE LAME MAN AT THE POOL OF BETHESDA

"Do you want to be healed?"

"Yes, I do," replied the man, earnestly; "but I have no one to put me into the pool when the water is troubled."

"Rise," said Jesus, "take up thy bed and walk."

Instantly obeying the word of Jesus, he finds that he is made perfectly well.

Eld. G. W. Sederquist, of Lynn, Mass., has told this story very beautifully in his little song entitled:

BETHESDA'S POOL.

1. As Je - sus was pass-ing one day in His journey, Where
 2. Then answered the man who for years lay im - po-tent, And
 3. Then Je - sus in mer - cy com-mand - ed the suff'rer: "A -
 4. There are ma - ny to - day, in the porch of Be-thes-da, Who

lay ma - ny withered by Be - thes-da'spool, He look'd with com -
 wait - ed to wash, that he might be made whole: "No man have I
 rise! take thy bed, and de - part from the pool." He heard the com -
 wait for the an - gel to troub - le the pool; But Je - sus is

pas - sion on one of their number, And said to the suff'rer, "Wouldst
 here, when the wa - ter is troubled, To put me at once in - to
 mand, and o-beyed the Redeemer, And tak - ing his bed was made
 read - y, and waits with compassion, To save thee this mo-ment, if

REFRAIN.

thou be made whole?"Wouldst thou be made whole?Wouldst thou be made
Be - thes-da's pool," In - to Be-thes-da's pool, In-to Be - thes-da's
in - stant - ly whole. Was made instantly whole, Was made in-stant - ly
thou wouldst be whole. If thou wouldst be whole, If thou wouldst be

whole? And said to the suf-f'erer, "Wouldst thou be made whole?"
pool, "To put me at once in - to Be - thes - da's pool."
whole, And tak - ing his bed was made in - stant - ly whole.
whole, To save thee this mo - ment, if thou wouldst be whole.

Coming to Nazareth Jesus, as He was in the habit of doing, went into the synagogue on the Sabbath day, and stood up to read. The lesson was from Isaiah, and He opened to the place where He read, "The Spirit of the Lord is upon Me; because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the cap-



NAZARETH WHERE HE WAS BROUGHT UP

tives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth."

Leaving the synagogue He went to the home of Simon-Peter, and found his wife's mother very sick with a fever, and He healed her immediately.

It was now toward night, the sun was setting in the west, and the people began to come from all around bringing their dear ones who were sick. Jesus laid His hands on every one of them and healed them. He also cast out devils; who, as they came out exclaimed, "Thou art Christ, the Son of God." Jesus did not wish their testimony, however, and so rebuked them, not allowing them to speak.

The next day going to a desert place the people came from Galilee, Decapolis—the city of the ten towns—from Jerusalem and Judea.

"But I must preach the kingdom of God to other cities also," said Jesus.

"And He preached in the synagogues of Galilee."



HE HEALED ALL THEIR SICK



CHAPTER VII

MIRACLES AND MINISTRY IN GALILEE



ASSING in His journey through Galilee, Jesus came to the lake of Gennesaret. This is a small lake of deep interest to Bible readers as the scene of some of the most remarkable works of Jesus.

It is also called the sea of Chinnereth or Cinneroth; the sea of Tiberias and sea of Galilee, and is situated about sixty miles northeast from Jerusalem, and twenty-seven miles east of the Mediterranean Sea.

In passing, Jesus saw two fishing boats near the shore. The fisherman were not in the boats, but were washing their nets.

One of the boats belonged to Simon Peter, and Jesus getting into it asked Peter to push it out from the shore a little way, and sitting in the boat He preached to the crowd that had gathered on the shore.

By and by Jesus said to Peter:

“Push out into deep water, and let down your nets for fish.”

“Why,” said Peter, in great surprise, “we have fished all night, and have not caught a single fish. But I will do as you bid me.” He let down his nets and caught so many fish that his net was breaking.

“Come and help us,” he called to the men in the other boat.

So James and John, the sons of Zebedee, came quickly, and they filled both boats so full that they came near sinking.



THE FISHERMEN WERE GREATLY ASTONISHED
one who loves Jesus. In a very old Christian hymn, by Clement of Austria, we have the following:

“ Fisher of men the blest,
Out of the *world's unrest*,
Out of *sin's troubled sea*,
Taking us, Lord, to Thee.”

One day a man sick with leprosy, a most terrible and incurable disease, which made it impossible for him to live with other people, came to Jesus and said:

“Lord, if Thou wilt, Thou canst make me clean.”

“I will; be thou clean,” said Jesus, as He touched the man, and he was healed at once,

“Touched by the Healer divine.”

The fame of Jesus spread so widely that the people came to Him for healing, from all around. One day, as He was speaking in a certain house, they came from all parts of Galilee and

The fishermen were greatly astonished at catching so many, and Jesus said to them:

“Do not be afraid, I will make you fishers of men.”

To be a “fisher of men” is the grand privilege of every

Judea and doctors of the law from Jerusalem, and "the power of God was present to heal." Four men came bringing a man on a bed, who was very sick with palsy. They could not get

into the house because of the crowd, and going upon the house-top they made a hole in the roof and lowered the man down on his bed into the room where Jesus was.

When He saw their faith He said to the sick man:

"Thy sins are all forgiven."

The scribes and doctors found fault with Jesus and said:

"Who can forgive sins, but God alone?"

Jesus replied, "Which is the

easier to say, Thy sins are forgiven, or to say, Rise up and walk?"

Then to show the people that He did have power to forgive sins, Jesus said to the sick man:

"Arise, and take up thy couch, and go into thine house."

The man rose up at once, and folding up the bed on which they had brought him, went to his own home praising God.

The people were amazed, and being filled with wonder said: "We have seen strange things to-day."

Many people marvel in these days at the healing power, by the Holy Spirit, but let us ever remember that,

"The Great Physician *now* is *near*,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."



HEALING THE MAN WITH PALSY



CHAPTER VIII

THE SERMON ON THE MOUNT



P from the sea of Galilee, on the green hillside of the Mount of Beatitudes, bright with the bloom of mid-summer flowers, Jesus sat down and His disciples gathered near Him.

A great multitude drawn by the fame of His wonderful miracles had come from all around. As they pressed near Him upon the level of the mountain, Jesus passed to a higher elevation where He could the better see the gathered throng, and the more easily speak to them of the grand truths of His great mission to earth.

The disciples were near Him, while the multitude were, as our picture shows, upon the mountain side, though within hearing distance.

There have been many excellent preachers in the past, and there are a host of good ones to-day; but none of them preach with the authority of the "Man of Galilee," and none have ever preached a sermon that has brought the cheer, comfort and blessing, as has

"THE SERMON ON THE MOUNT."

What a pleasure it must have been to be so near the Master and listen to the "gracious words" that fell from His lips!

I am very glad that we have this memorable sermon on



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A. NOACK.

SERMON ON THE MOUNT.

record, and it will do us good to ponder it well. Listen to His wonderful words:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

“Blessed are they that mourn: for they shall be comforted.

“Blessed are the meek: for they shall inherit the earth.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

“Blessed are the merciful: for they shall obtain mercy.

“Blessed are the pure in heart: for they shall see God.

“Blessed are the peacemakers: for they shall be called the children of God.

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

“Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Let us all wear this grand cluster of goodly pearls in every-day life, that we may not only be called, but really be, “the children of our Father which is in heaven.”

After telling them how much better His way and gospel was than the manner of living in the olden time under the law, Jesus gives us that wonderful prayer that has been in the hearts and upon the lips of so many thousands in the past, and is repeated and prayed so widely everywhere to-day:

“THE LORD’S PRAYER.”

“Our Father which art in heaven, Hallowed be Thy name.

“Thy kingdom come. Thy will be done in earth, as it is in heaven.

“Give us this day our daily bread.

“And forgive us our debts, as we forgive our debtors.

“And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.”

To teach us the love and care of our heavenly Father, Jesus said:

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

“And why take ye thought for raiment? Consider the lilies of the field, how they grow;



CONSIDER THE LILIES

they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

“Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

“Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?

“(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

Our heavenly Father is so good and kind to us all that “He

maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

But while this is true, and His bountiful blessings are showered down upon all His creatures; all personal blessings of salvation come only by asking for them.

This is why Jesus said :

“**A**sk, and it shall be given you ;
Seek, and ye shall find ;
Knock, and it shall be opened unto you.”

Jesus brings another very important truth to us in the words which are so familiar to all :

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Yes, it is true, there are only two paths in which we all walk; the narrow path to life eternal, the broad way to destruction, for as Paul puts it, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Let us all be sure that we are walking every day in the way to life, remembering that Jesus also said :

“I am the way, the truth, and the life.”

The result of hearing the words of Jesus and of doing or not doing His will, is very forcefully stated in His closing remarks :

“Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

“And every one that heareth these sayings of Mine, and

doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

“And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine:

“For He taught them as one having authority, and not as the scribes.”

How are we building for the future? Are we building upon the rock or upon the sand? Let us all build upon Christ, the “Rock of Ages;” the sure “Foundation.”

It may be helpful to us if we keep in mind the words of the little song by Mr. F. A. Blackmer:

“I will build my house upon the Rock,
And I know it will stand forever;
Though the rains descend and fierce winds blow,
I am sure it will fall, no never.

“Christ is the Rock, Christ is the Rock,
Rock of my salvation;
Here will I build, here will I build,
On the sure foundation.”



“He entered into
a ship, and
the whole multitude
was by the sea
on the land.”

CHAPTER IX

A SERMON BY THE SEA

COMING down from the Mount of Beatitudes, Jesus met a leper whom He cleansed immediately by His wonderful healing touch.

Entering Capernaum, a Centurion—an officer in the Roman army having command of one hundred men—came to Jesus begging Him to heal his servant, saying:

“Lord, my servant lieth at home sick of the palsy, grievously tormented.

“And Jesus saith unto him, I will come and heal him.

“The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and



JESUS HEALS THE CENTURION'S SERVANT

my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

“When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

“And Jesus said to the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.”

That evening the people from all around came to Jesus bringing many who were possessed with devils, and He cast them all out, and healed all that were sick.



STILLING THE TEMPEST

Dismissing the crowd, Jesus got into a boat to go to the other side of the lake. His disciples followed Him, and when out on the lake “there arose a great tempest insomuch that the ship was covered with the waves: but He was asleep.

“And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish.

“And He saith unto them, Why are ye fearful, O ye of little faith? “Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled

saying, What manner of man is this, that even the winds and the sea obey Him!"

"Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh;
'Carest Thou not that we perish?'
How canst Thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep?"

"The winds and the waves shall obey Thy will,
Peace, be still! Peace, be still!
Whether the wrath of the storm-tossed sea,
Or demons or men, or whatever it be,
No water can swallow the ship where lies
The Master of ocean, and earth, and skies;
They all shall sweetly obey Thy will,
Peace, peace, be still!"

One day going out of the house where He had been resting, Jesus sat down by the seaside. Soon a large crowd of people assembled, and getting into a boat, Jesus began to speak to the multitude on the shore.

He told the people stories that day, or parables, as they are called. He said:

"Behold, a sower went forth to sow;
"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched: and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold."

This is called "The Parable of the Sower," and is well illustrated in the picture on the opposite page.

Later on in the day Jesus explained this parable to His disciples, saying:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty."

Another very interesting and important parable which Jesus uttered that day is that of "The Wheat and Tares." He said:

"The kingdom of heaven is likened unto a man which sowed good seed in his field:

"But while men slept, his enemy came and sowed tares among the wheat, and went his way.

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

"He said unto them, An enemy hath done this. The ser-

THE PARABLE OF THE SOWER.



vants said unto him, Wilt thou then that we go and gather them up?

“ But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

“ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The disciples did not quite understand what Jesus meant by this story, and they asked Him to tell them. Replying, Jesus said to them :

“ He that soweth the good seed is the Son of man ;

“ The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ;

“ The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

“ As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

“ The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity ;

“ And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

“ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

May we all have our hearts so prepared by the Holy Spirit that they may be like the fruitful ground, that the seed may grow and bear abundant fruit.

Let us all be careful what we sow, for it is written :

“ Whatsoever a man soweth, that shall he also reap.” Do not sow tares, but always good seed.

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.”

CHAPTER X

SENDING FORTH THE TWELVE DISCIPLES



ANY of the people believed on Jesus and followed Him; and of these, He chose twelve to whom He gave special power and authority. They are called the twelve Apostles.

Disciple means *learner*, while Apostle means *one sent forth on a mission*. It was needful that these twelve should be both apostles and disciples. They could not be fitting messengers unless they had been learners, and their work

as messengers of the gospel was a means of their learning more.

We read that,

“When He had called unto Him His twelve disciples, He gave them power against



JESUS SENDING FORTH THE DISCIPLES

unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

“ Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

“ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

“ But go rather to the lost sheep of the house of Israel.

“ And as ye go, preach, saying, The kingdom of heaven is at hand.

“ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

“ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”

Jesus gave them further instruction which it is well for His disciples to heed to-day. Let us not forget that “one is your Master,” and that

“ The disciple is not above his master, nor the servant above his lord.

“ It is enough for the disciple that he be as his master, and the servant as his lord.

“ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

“ But the very hairs of your head are all numbered.

“ Fear ye not therefore, ye are of more value than many sparrows.

“ Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven.”

We learn of Peter that he was a fisherman, whose early life was spent in Bethsaida. As an apostle he traveled very ex-

tensively. He endured many persecutions for Jesus' sake, and was finally crucified, head downward. He wrote the two Epistles of Peter. Andrew was a brother of Peter, and the one who brought him to Jesus. He also was a fisherman, whose early life was like that of his brother. He preached in Scythia, Greece, and Asia Minor. Was crucified on a St. Andrew's cross (X).

James the son of Zebedee and John his brother, were like Andrew and Peter, fishermen, and came from the same town. James preached in Judea and also in Jerusalem. He was beheaded by king Herod in A. D. 44. John labored among the churches of Asia Minor, and especially at Ephesus. Was banished to the island of Patmos, A. D. 95, then recalled, and finally died a natural death, the only one of the disciples not to suffer martyrdom. He wrote the Gospel of John; 1st, 2d, and 3d Epistles of John, and the book of Revelation.

James the son of Alphæus and Mary—called also Cleophas—was a native of Galilee. Preached in Egypt and Palestine, and was at one time Bishop of Jerusalem. Was crucified in Egypt. He wrote the Epistle of James.

Lebbæus, called also Thaddæus, and Jude the brother of James, wrote the Epistle of Jude and preached in Assyria and Persia. Was martyred in Persia.

Philip was of Bethsaida, preached in Phrygia, and suffered martyrdom at Hierapolis in Phrygia.

Bartholomew, called also Nathanael, was a native of Cana of Galilee. Was flayed to death.

Matthew, who is also named Levi, was a son of Alphæus, a native of Capernaum, a tax collector by occupation, and died a martyr in Ethiopia.

Thomas, or Didymus—the doubting disciple—was from Galilee. Preached in Syria, Persia, and India. He was martyred by a shower of arrows while at prayer.

Simon Zelotes, was also from Galilee, and met his death by crucifixion.

Judas Iscariot, was the traitor disciple who sold his Lord for about fifteen dollars, and then betrayed Him with a kiss. He afterward went and hanged himself.

Some one in describing the twelve gives the following:

“Peter, the bold, impetuous man, acting on the spur of the moment, is joined with Andrew, the far-seeing, cautious, careful disciple, who was full of the sense of difficulty.

“James and John differed greatly in age. John must have been very young, for he outlived Jesus nearly seventy years. So the Master paired them off, old and young together.

“Philip, the slow-witted, was paired with Bartholomew, the quick-witted.

“Thomas, the doubting, skeptical intellect, was joined with Matthew, one of the heroes of faith.

“James, the author of the Epistle, the most practical of men, was united with Jude, the man of doctrine.

“Simon, the Zealot, a man of zeal, enthusiasm, independence and patriotism, was with Judas Iscariot, the business economist. ‘So the Master made one whole man out of two half men.’ And so His church should go forth, two by two, each with the one most unlike himself, and therefore the best able to help him.”

“So when two work together, each for each
Is quick to plan, and can the other teach ;
But when alone one seeks the best to know,
His skill is weaker and his thoughts are slow.”



CHAPTER XI

JESUS THE LIFE-GIVER



OWN the sea of Galilee, early one bright midsummer morning, Jesus and His disciples started for the city of Nain, nestling snugly on the hillside, west from the Jordan valley.

Climbing the rugged slopes, a large company with Him, they would reach the city about noon.

When about to enter the city they meet another company coming out. They are sorrowful, and on a sad errand.

A poor mother, and she a widow, was following her only son to the place of burial.

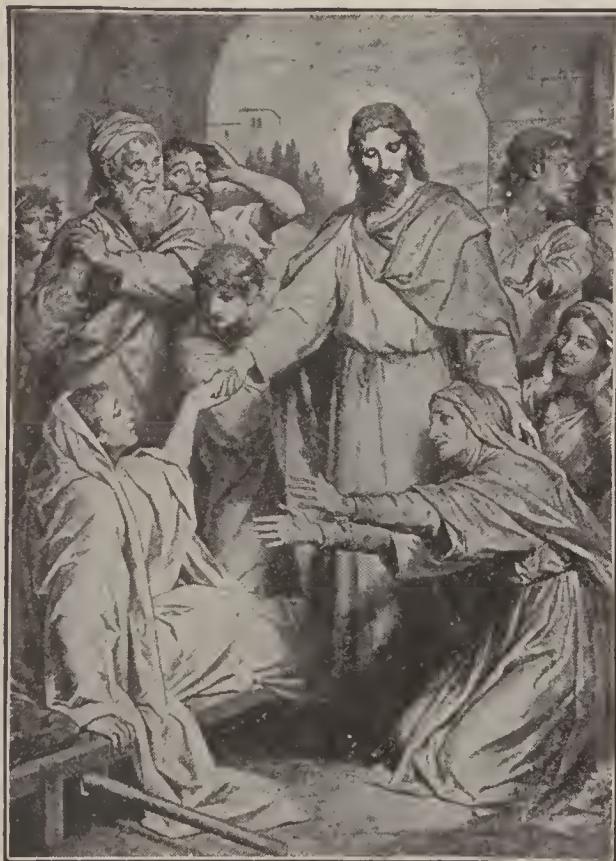
When Jesus saw her He was moved with compassion at once, and said to her:

“Mother, do not weep.”

Then turning to the bier He said: “Young man, I say unto thee, Arise.”

The young man came to life immediately, sat up and began to speak.

Jesus delivered him to his mother, and they went to their



RAISING THE WIDOW'S SON TO LIFE

home rejoicing and praising the Lord. Great fear came upon all the people and they said:

"A great prophet is risen among us: God hath visited His people."

Thus we see that Jesus could not only open the eyes of the blind, cause the deaf to hear, heal the sick, but He could raise the dead to life.

One day a man by the name of Jairus came running to Him and said, "My little girl, twelve years old, is very sick. I wish you would come to my house and heal her."

They went toward his home, a great multitude following on.

A woman, who had been sick for twelve years, and had spent a great deal of money with the doctors, but received no help, came up tremblingly behind Jesus, and touched the hem of His garment. She was healed at once.

Jesus turning around said: "Who touched Me?"

"Why," said Peter, "the multitude are all around Thee."

"But," said Jesus; "somebody hath touched Me."

It was a touch of faith. The woman saw that she was healed, and so she told them she was the one, and how she was healed immediately.

Then Jesus said to her: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

"She only touched the hem of His garment,
As to His side she stole,
Amid the crowd that gathered around Him,
And straightway she was whole.

Oh, touch the hem of His garment
And thou, too, shalt be free;
His saving power this very hour
Shall give new life to thee."

The daughter of Jairus grew very much worse, and died before Jesus reached their home. How sad they must have

felt, believing that Jesus could heal their little girl, and then to have her die just before He got there. But Jesus said:

“She is asleep.”

And putting them all out of the room at first, because of their unbelief, He took the little maid by the hand and said to her:

“Wake up, little girl.”

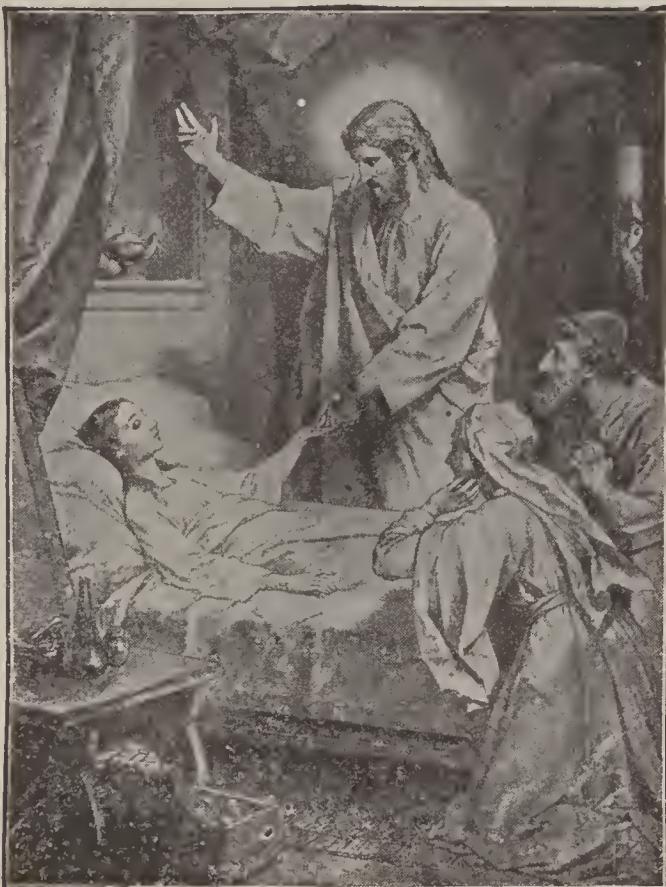
She opened her eyes at once and He restored her alive and well to her astonished father and mother.

She had probably been dead about an hour at this time. The widow's son had been

dead two or three hours when he was raised up; while Lazarus of Bethany was dead four days. Because the people marvelled at these manifestations of His power, Jesus said to them:

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

We know that Jesus can raise the dead, because He has done it; and we know that He will, in the future, because He has said that He would, and no promise that He has ever made has ever failed or ever will fail. Therefore, we look forward with confidence to the time when all the dead shall live again, and trust that we may be among those who shall live with Him forever.



RAISING THE DAUGHTER OF JAIRUS



*

“ And He commanded the multitude to sit down on the grass.”

*

CHAPTER XII

JESUS SERVING SUPPER BY THE SEA



ESUS not only had the power to forgive sins, heal all manner of sickness, raise the dead to life; but He could supply temporal wants as well.

He held an all-day meeting on the shore of the mountain-rimmed sea of Galilee, near Bethsaida, the home of His disciple Philip, and a great multitude came from all around.

They had taken no food with them, but were so interested in what Jesus said that they remained all day listening to the “gracious words that proceeded from His mouth;” for the “common people heard Him gladly.”

It was getting towards night, when one of the disciples suggested the idea of sending the people away, that they might get food for themselves.

But Jesus said: “They need not depart; give ye them to eat.” Then He said to Philip, who living near might know, “Where can we buy bread, that these may eat?”

“Why,” answered Philip, “two hundred pennyworth (\$34.00 worth) of bread is not sufficient for them that every one may take a little.”

“How many loaves have ye?” asked Jesus. “Go and see.”

After searching Andrew replied: "There is a little boy here who has five loaves and two small fishes, but what are they among so many?"

And sure enough, for these little barley cakes were only about the size of a common cracker, and five of these and two small fishes would be only a lunch for any common hungry boy who had been to meeting all day.

But it was all the food they had, and so he gave it to Jesus.

Jesus then told the people to sit down on the grass—for the grass would be very green and abundant at that time of the year—in companies of fifties and hundreds. They probably sat in regular Oriental style, *in table-companies*, arranged like guests at a table, in squares or oblongs, open at one end, so that the disciples could pass along the inside and distribute the food.

Jesus looking up to heaven, from whence all blessings come, gave thanks, blessed and brake the bread, and gave it to the disciples, and they to the multitude.

How wonderfully it multiplied, truly

"'Twas seedtime when He blessed the bread,
'Twas harvest when He brake."

After everybody had eaten all they wanted, Jesus, as if to teach us a lesson in economy and not to waste the blessings which He bestows upon us, said:

"Gather up the fragments that remain, that nothing be lost."

They gathered up twelve baskets full, one for each disciple, and this after five thousand men, beside women and children, were fed. No one went home hungry, and it was a good supper. As always with the gospel there was

"Enough for each, enough for all,
Enough for evermore."

The fountain that gives what it receives is fresh, clear and

beautiful. So the widow's oil increased by pouring out what was in the cruse. The grain increases, not in the storehouse, but when scattered on the ground. "This is the arithmetic of the kingdom. Earthly arithmetic says, 'Give, and want.' Heavenly arithmetic says, 'Give, and grow rich.'"

"The gathering of the fragments was an object lesson of precious truth, and completed the proof of the miracle, for more remained than there was to begin with."

Jesus could not only supply the bread to the hungry multitude then, but He afterwards said:

"I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. I am the bread which came down from heaven.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.

"Your fathers did eat manna in the wilderness, and are dead.

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

"I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.

"As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever."

Let us all come to Jesus for the "bread of life," as well as for the "water of life," that we may all live with Him forever.

Sometimes because we have so little to give we think that it will do no good, but let us ever remember, if we give our little to Jesus, as this boy did, that He can bless it and make it a great blessing to others.

The song, "The Loaves and Fishes," by Bro. Sederquist, tells this story in a very interesting way:

THE LOAVES AND FISHES.

"Give ye them to eat." — Luke 9: 13.

G. W. S.

G. W. SEDERQUIST, 1903.



1. The Mas-ter was out in the des - ert, Where the multitude gathered around,
2. Christ looked on the crowd with compassion, As he knew they had fasted three days;
3. When Philip came near to the Mas - ter, It was nearing the close of the day,



When the people grew weary with hunger Christ bade them sit down on the ground.

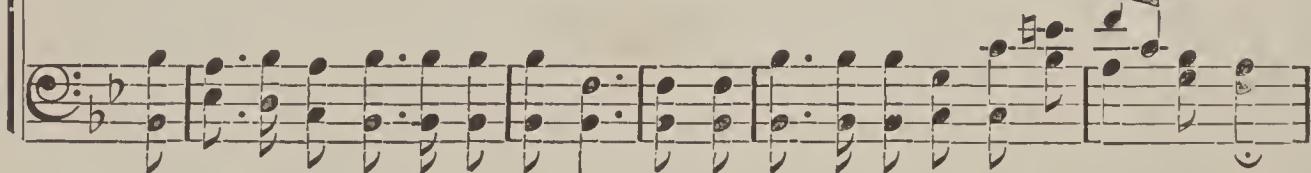
Then he bade the disciples go feed them, Which filled them with utter a - maze.
Then he told him the people were fainting ; And urged him to send them away.



CHORUS.



"Go feed them," said Christ, the Redeemer, "That my blessing to all may abound ;
abound ;



Go scatter the loaves and the fishes Whereso - ev - er the hungry are found."



4 They said to the Master, while doubting
The true meaning of what he had said :
"O where shall we find food sufficient
To feed this five thousand with bread?"

6 No house, nor a tent in the desert,
Not a table, nor chair to be found
When he brake the five loaves and two fishes,
And fed those who sat on the ground.

5 Said Jesus, "How many loaves have ye?"
It was Andrew, who answered and said
"There's a lad here with two little fishes,
And, also there's five loaves of bread."

7 Now fill up the baskets with fragments
Of the fishes and loaves which remain ;
And go say to the lost ones around thee,
Christ Jesus is coming again.

After Jesus had fed the people and sent them away, the disciples got into their boat and started across the lake, while Jesus went to the mountain to pray.

Along in the night, perhaps three or four o'clock in the morning, the disciples having gone about three miles on the way over, and were in the midst of a



JESUS WALKING ON THE SEA OF GALILEE

rough, stormy sea, Jesus came to them walking on the wave.

They were very much afraid at first, but Jesus said to them:

“It is I; be not afraid.”

“Since it is Thou, Lord,” said Peter, “bid me come to Thee on the water.”

Jesus said to him, “Come.” And he stepped out upon the waves in a very confident manner, and perhaps walked a few steps as well as the Master Himself, but very soon in looking around and seeing how rough the waves were began to be afraid. He cried out:

“Lord, save me!”

A very short prayer, one of the shortest in the Bible. Why, if he had prayed half as long as lots of people do he would have drowned before he was half through with his prayer.



PETER SINKING

But it brought the needed answer. Jesus stretched forth His hand, and caught him, saying:

“O disciple of little faith, why did you doubt?”

We observe that Peter walked all right so long as he kept his eyes upon Jesus, but when he began to look at his surroundings, thus taking his eyes off the Master he began to sink.

And this is the way many go astray from the Lord; they get to looking at other people and then follow their example. Let us keep our eyes upon Him, ever “looking unto Jesus the Author and Finisher of our faith,” and we shall by His help be able to walk safely over the rough billowy waves of life, and come off more than conquerors through Him who loved us and gave Himself for us.



CHAPTER XIII

JESUS THE SURE FOUNDATION



S Jesus came again to Bethsaida they brought a blind man to Him that he might be healed.

Jesus led the man to the suburbs of the village, and putting spittle upon his eyes asked him what he could see.

“I see men as trees, walking,” replied the man. Jesus then touched his eyes again and made the man look up, when he saw everything very clearly.

Sending the man to his home, Jesus with the disciples came to the villages of Cæsarea Philippi.

He began to question the disciples about what the people were saying of Him.

“Whom do men say that I, the Son of man, am?

“And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

“He saith unto them, But whom say ye that I am?

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Many have thought that because the name Peter means *rock*, and as Jesus said, “On this rock I will build my church,” that the church is builded upon Peter.

The name Peter is from *Petros*, a stone, a piece of rock, "as in Homer, of Ajax throwing a stone at Hector;" while the word *Petra*, denoting rock, bed-rock, a foundation stone, is used to distinguish that on which the church is builded, from Peter, a small rock or fragment that one might throw at another.

Peter, as one of the apostles, and a representative of all, filled with living experience and faith in Jesus as the Messiah, the Son of the living God, is a rock, one of the foundation stones on which Christ is rearing the building, His enduring and glorious church. As Paul the apostle says:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, *Jesus Christ Himself* being the chief corner stone;

"In whom all the building fitly framed together groweth unto a holy temple in the Lord:

"In whom ye also are builded together for a habitation of God through the Spirit."

We have an example of the foundation rock in the words of Jesus when speaking of the man who should not only hear His word but do His will, as He said:

"And why call ye me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock."

The declaration, "The gates of hell shall not prevail against it," is a prophecy and promise of the resurrection; the word hell being translated from the word *hades*, meaning grave, the realm of the dead.

Jesus, being the resurrection, and the life, will bring all

from the embrace and power of death, and His people, His church will live forever.

One day, the disciples had been talking among themselves, as to who would be the greatest in the Messiah's kingdom. Jesus, knowing their thoughts, said to them:

"Who is the greatest in the kingdom of heaven?"



JESUS TEACHING HUMILITY

To teach them a great lesson in humility, and also their true position and condition, Jesus

"Called a little child unto him, and set him in the midst of them.

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

To be *converted* means to "turn about so as to face in the other direction." Some people wait for God to convert them, when it is their plain duty to turn "right about face."

The humility, tender and gracious affection, perfect trust of the child is given us as a pattern. The ideal childhood is exemplified by the childhood of Jesus Himself.

Dr. Robinson puts it: "What you would have your child be to you, that be yourself to God."



CHAPTER XIV

JESUS AT THE FEAST



FTER Jesus had discoursed to the people about Himself as the "bread of life," and as the "living bread from heaven;" and that all must partake of Him in order to live forever, many of His followers went back and walked no more with Him.

Jesus said to the twelve, "Will ye also go away?"

"To whom shall we go?" asked Peter, "Thou hast the words of eternal life."

It was now time for the annual gathering at Jerusalem, called the "Feast of Tabernacles," one of the three greatest feasts of the Jewish people. It was designed to commemorate the long tent-life of the Israelites during the wandering in the wilderness. It began on the fifteenth day of the seventh month, which is about the time of our October, and lasted for eight days.

Jesus said to the disciples: "Go up to the feast, and I will come later on." When He did arrive at Jerusalem they were about half through with this celebration, and He taught the multitudes who had gathered at the temple.

There was a very pretty and impressive ceremony on the last day, the great day of the feast. "The people dressed in holiday clothes, repaired to the temple at the time of the morning sacrifice.

"A priest then took a golden ewer, holding about two pints

and a half, went to the pool of Siloam, filled his ewer, and returned to the temple by the Water-gate. His approach was the signal for the blast of trumpets.

"Before the people he ascended the steps of the altar, and poured the water into that one of the two silver basins which was on the eastern side. Into the other wine was poured. There were small openings in the bottom of each, and so the two streams flowed, mingled together, through pipes, into the brook Kedron." It was about the time of this ceremony that Jesus stood and called to the multitudes:

"If any man thirst, let him come unto Me and drink. He that believeth on Me as the Scripture hath said, from within him shall flow rivers of living water. But this He spake of the Spirit which they that believe on Him were to receive."

When certain of the people heard this, they said:

"Of a truth this is the Prophet;" meaning the prophet that Moses told them should come into the world.

Others said, "This is the Christ."

"But," said some, "shall Christ come out of Galilee? Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?"

Many wanted Him arrested and taken care of, but none dared to touch Him. Even the soldiers when sent to take Him, returned, saying:

"Never man spake like this man."



DAVID'S ROYAL SON

Jesus was a lineal descendant of David, born in David's town

Others asked, "Have any of the rulers of the people believed on Him?"

There are many people like these now-a-days. They want to go with the crowd, and do the things that are popular.

Let us all believe in Jesus, not merely because others do, but because *He is* the Saviour, and will be *our* Saviour, if we will believe in Him.

One day when Jesus was in the temple
He said :

"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

"As long as I am in the world, I am the light of the world."

But Jesus is not in our world to-day as He was once, and so His people are to shine for Him.

"Ye are the light of the world," said Jesus; and then adds: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Jesus bids us shine, with a clear pure light,
Like a little candle burning in the night.
In this world of darkness we must shine,
You in your small corner, I in mine.

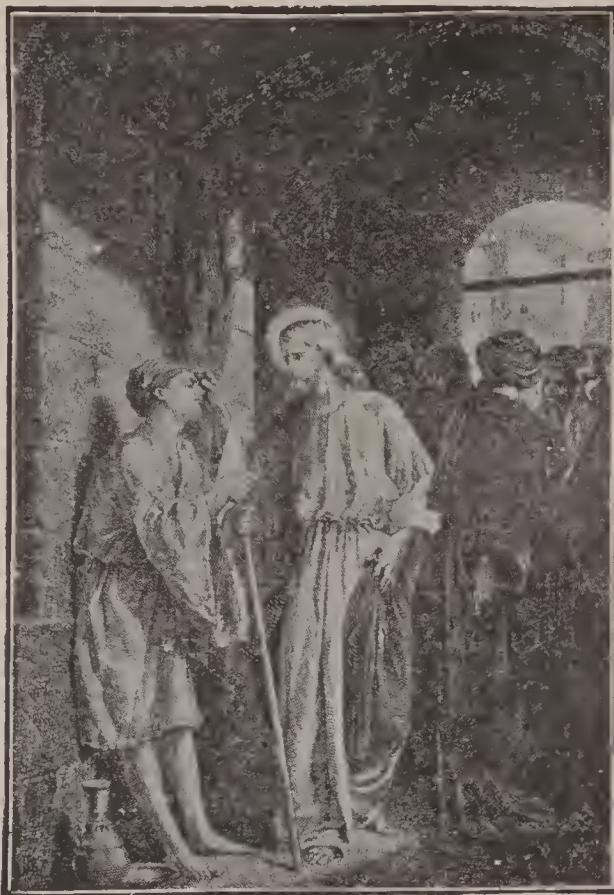
"Jesus bids us shine first of all for Him;
Well He sees and knows it if our light grows dim,
He looks down from heaven, sees us shine,
You in your small corner, I in mine.

"Jesus bids us shine then for all around;
Many kinds of darkness in this world abound—
Sin and want and sorrow; we must shine,
You in your small corner, I in mine."



THE LIGHT OF THE WORLD

As Jesus was passing out of the temple He saw a man who had never seen the light of day. The sun had been shining as brightly as you or I have ever seen it shine, but this man could not see, as he was born blind.



HEALING THE BLIND MAN

know him at first, and asked: "Is not this the young man who was blind, and sat by the wayside begging?"

Some replied, "Yes, this is the man."

Others said, "He is like him."

But the young man said:

"I am he."

When they began to question him about how it was done, he told them; and then said he did not know much about the One who opened his eyes, "but," he said, "one thing I know, that, whereas I was blind, now I see."

When Jesus saw him, He moistened the clay on the ground, and anointed the eyes of the blind man and said to him:

"Go wash in the pool of Siloam."

The man went and washed and came from the pool, seeing. How glad he must have felt, to be able to see.

His neighbors did not

“There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold.”

CHAPTER XV

THE GOOD SHEPHERD



HE Lord is my shepherd, I shall not want.”

These words of the shepherd-king of Israel come quickly to our minds and hearts as we begin to study about Jesus, the Good Shepherd, in the Gospel of John.

Jesus says, “He that entereth in by the door is the shepherd of the sheep.

“To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.”

See how tenderly the Good Shepherd leads forth His flock, and carries the lamb on His own strong arm.

“I am the door,” said Jesus; “by Me if any man



THE GOOD SHEPHERD



JESUS OUR FRIEND. PAGE 87.

PLOCKHORST. 1825-

THE GOOD SHEPHERD.

enter in, he shall be saved, and shall go in and out, and find pasture.

“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

“I am the Good Shepherd: the Good Shepherd giveth his life for the sheep.

“But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

“The hireling fleeth, because he is a hireling, and careth not for the sheep.

“I am the Good Shepherd, and know My sheep, and am known of Mine.

“As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

“And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.

“My sheep hear My voice, and I know them, and they follow Me:

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

“My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand.”

The Good Shepherd not only leads and cares for His flock, but He goes after those who wander away.

“Tenderly the Shepherd, o’er the mountains cold,
Goes to bring His lost one back to the fold,

“Seeking to save, seeking to save,
Lost one, ’tis Jesus seeking to save.”

Jesus spoke a parable at one time in which He said:

“What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

“And when he hath found it, he layeth it on his shoulders, rejoicing.

“And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”

In that world-famous song, “The Ninety and Nine,” the means of salvation to many, as sung so widely by Ira D. Sankey, this story is very touchingly told:

“There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd’s care.

“‘Lord, Thou hast here Thy ninety and nine:
Are they not enough for Thee?’
But the Shepherd made answer: ‘This of Mine
Has wandered away from Me,
And, although the road be rough and steep,
I go to the desert to find My sheep.’



SEEKING THE LOST ONE

“ But none of the ransomed ever knew
 How deep were the waters crossed ;
 Nor how dark was the night that the Lord passed through
 Ere He found His sheep that was lost.
 Out in the desert He heard its cry —
 Sick and helpless and ready to die.

“ But all through the mountains, thunder-riven,
 And up from the rocky steep,
 There rose a glad cry to the gate of heaven,
 ‘ Rejoice ! I have found My sheep !
 And the angels echoed around the throne,
 ‘ Rejoice, for the Lord brings back His own ! ’ ”

To illustrate still more clearly the care of the Good Shepherd, and the tender love of our heavenly Father, Jesus spoke another parable; that of “The Lost Piece of Money.” He says: “Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

“And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

Jesus then told an interesting story of a young man who had a very pleasant home, but who became discontented with his surroundings and one day persuaded his father to give him his portion of the property. Taking the money he started away from home to see the world for himself. He lived a fast life in the



THE LOST PIECE OF MONEY

far-away country, and soon began to be in want. To add to his trouble, there was a famine in the land, and so realizing that he must do something for a living, he hired out with a man who kept a lot of swine. For a Jewish boy to turn swine-herd, was a very low occupation, and well illustrates the condition he was really in. And he did not have a very good boarding place, for he was so hungry that he wanted to eat the husks with which he was feeding the swine.

These husks were the pod of the Kharub bean. They grew on a tree something like our apple trees, only the tree is more bushy and the leaves are a darker green.

The pods are from six to twenty inches long, and are filled with milk and beans, which the natives eat when ripe, and then throw the pod or husk to the swine.

In his hungry condition he thought of home and mother.

"Why," said he to himself, "my father's hired men have bread enough and to spare, and I perish with hunger."

Then he made a good resolution. He resolved to go back and tell his father how sorry he was for leaving home and friends. He had many friends while he had plenty of money, but with money gone, the friends went also.

He started toward home, and his loving father, who had been watching, saw him while he was a long distance off, and ran out to meet him.

As the son made his confession, the father freely forgave him, and gave him a royal welcome. They made a thanksgiving feast in honor of his return, and rejoiced because, as the father said, "My son was lost, and is found," and they were very glad.

This little story illustrates the love of our heavenly Father for us all, as when pure innocent children we were all in our Father's home. Let all who have wandered away, return to Him "who will abundantly pardon."



CHAPTER XVI

SENDING FORTH THE SEVENTY DISCIPLES



HAT the work which Jesus and His twelve disciples had been doing might be extended and made a blessing to many more, Jesus sends forth seventy disciples, with a special message to do a specific work.

He did not send them out alone, but in companies of two, and they were to go before Him into all the cities and towns which He was to visit later on.

He said to them as they went forth:

“The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.

“Go your ways: behold, I send you forth as lambs among wolves.

“Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

“And into whatsoever house ye enter, first say, Peace be to this house.

“And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

“And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

“And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

“And heal the sick that are therein, and say unto them,

The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

“Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.”

Rejoicing at the success of the work on their return, Jesus said to them: “Rejoice not that the demons are subject to you, and that ye can heal all manner of sickness, but rather rejoice because your names are written in heaven.”

One day a lawyer said to Him:

“Master, what shall I do to inherit eternal life?

“He said unto him, What is written in the law? how readest thou?

“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

“And He said unto him, Thou hast answered right: this do, and thou shalt live.

“But he, willing to justify himself, said unto Jesus, And who is my neighbor?

“And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

“And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

“But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Though Jesus said at one time, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head;" there were many homes of those who loved and followed Him which were open to Him, and where He was always a welcome guest.

One of these homes where He was a frequent visitor, was at Bethany, the home of the two sisters, Mary and Martha. They also had a brother, whose name was Lazarus. It is said of them, "Now Jesus loved Martha, and her sister, and Lazarus."

Jesus and His band of workers being out on a mission trip came to Bethany, and Luke tells us that

"A certain woman named Martha received Him into her house.

"And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

"But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha,



JESUS AT THE HOME OF MARY AND MARTHA

thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

After a time their brother Lazarus was taken sick, and the sisters sent word to Jesus, saying:

"Lord, behold, he whom Thou lovest is sick."

When Jesus heard that Lazarus was sick He said:

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

He did not go at once to Bethany, but remained at Bethabara for two days when He said:

"Let us go again into Judea. Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

"Lord, if he sleep, he shall do well," said one of the disciples.

Then Jesus said to them, "Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

Many good people think that when death comes to a home, that it is the Lord who has come to take the loved one away; but here is the case of a good man who died and Jesus was not in the town, and did not come until four days afterward. When He did come Martha said to Him:

"Lord, if Thou hadst been here, my brother had not died."

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day."

Then Jesus said to her, "I am the resurrection, and the life."

Finally Mary came where Jesus was, and "she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,

"And said, Where have ye laid him? They say unto Him, Lord, come and see.

"Jesus wept.

"Then said the Jews, Behold how He loved Him!

"And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

"Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

"Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

"Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me.

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about



THE RESURRECTION OF LAZARUS

with a napkin. Jesus saith unto them, Loose him, and let him go."

Jesus is the Life-giver, and not the one who takes life. That is the work of the enemy. Jesus said:

"I am come that they might have life, and that they might have it more abundantly."



CHAPTER XVII

THE TEN LEPERS HEALED



N the way to Jerusalem, Jesus passed through the midst of Samaria and Galilee. As He went, entering a certain village, ten men that were lepers which stood afar off, cried to Him:

“Jesus, Master, have mercy on us.”

When Jesus noticed the men He said to them, “You go and shew yourselves to the priests.”

They started at once, and soon they found that they were healed.

One man, as soon as he saw that he was healed, returned to Jesus, and began to praise the Lord in a very loud voice. He was filled with joy at the thought that he was well once more. He bowed very humbly before Jesus to thank Him for what He had done for him. This man was a Samaritan.

Jesus, looking around, observed that only one of the ten returned to thank Him, and said:



HEALING THE TEN LEPERS

"Were there not ten cleansed? but where are the nine?"
Only this one stranger returns to say "Thank you."

Turning to the man Jesus said: "Arise, go thy way: thy faith hath made thee whole."

We all need help from our heavenly Father, and knowing this, Jesus said that we ought always to pray, and not to lose heart.

He told of two men who went up to the temple to pray. One man seemed by his prayer to think quite a lot about himself, and of himself.

He had considerable of "I" in his petition. He said: "O God,

I thank thee, that
am not like other people;
fast twice in the week,
give tithes of all that
possess."

The other man, with bowed head, smote upon his breast, saying, "God be merciful to me a sinner."

Jesus said that this man received God's blessing rather than the first; and added,

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Here is a picture especially for the boys and girls; yes, two pictures. One day the mothers brought their children to Jesus that He might put His hands upon them and bless them. The disciples thought that they had better not bother Jesus with the boys and girls. I am glad that He was not too busy to notice them.

Calling them to Himself, He said:

"Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."

The familiar song, "That Sweet Story of Old," will tell as well as illustrate this story:



JESUS OUR FRIEND. PAGE 101.

FROM PAINTING BY PLOCKHORST. 1825-

CHRIST BLESSING LITTLE CHILDREN.

“I think, when I read that sweet story of old,
 When Jesus was here among men,
 How He called little children as lambs to His fold,
 I should like to have been with them then.



JESUS BLESSING LITTLE CHILDREN

“I wish that His hands had
 been placed on my head,
 That His arms had been
 thrown around me,
 And that I might have seen
 His kind look when He
 said,
 ‘Let the little ones come
 unto Me.’

“Yet still to His footstool in
 prayer I may go,
 And ask for a share in His
 love ;
 And if I thus earnestly seek
 Him I know
 I'll be glad when He comes
 from above.”

Then there could only a few children get near to Jesus at any one time, but *now* all may come to Him from all over the world, and receive His rich blessing.

A young man, known as “The Rich Young Ruler,” came to Jesus, and said to Him, .

“Good Master, what shall I do to inherit eternal life?”

“Keep the commandments,” replied Jesus.

“Which ones?” asked the young man. Jesus told him.

Then he replied:

“All these I have kept from my youth up, what lack I yet?”

Jesus looked on him, and loved him because he was good.

“But,” said Jesus, “one thing thou lackest.”

That is being very nearly right, to only lack one thing.

This young man was very rich. It was not wrong for him to have the money. His sin was in loving it so much better than he loved God, that he had made an idol of his riches.

Jesus said to him, "If thou wilt be perfect, go sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

"And when he heard this, he was very sorrowful: for he had great possessions.

"And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God!

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

Many have thought that this expresses an impossibility, but I have thought perhaps not.

In the wall surrounding the city of Jerusalem were numerous gates which were closed every night at sunset.

In one of these large gates was a small one, which was called "The Needle's Eye," and this small gate was always open. If a traveler should be out with his loaded camel and come home toward night and find the large gate closed, the only way that he could get into the city that night would be to unload his camel, and then the camel kneeling upon his knees could just press through the little gate, The Needle's Eye.

Thus may we all, rich or poor, bond or free, stripped of everything unlike God, humbly upon our knees find an entrance through the narrow door that leads in the way to eternal life.



CHRIST AND THE RICH YOUNG MAN



CHAPTER XVIII

HEALING OF BLIND BARTIMEUS



PASSING along in His journey, Jesus, with the twelve disciples, came to the city of Jericho. A great multitude following with Him attracted the attention of a blind man by the name of Bartimeus, who sat by the wayside begging. Hearing the sound of the passing throng, he asked what it meant.

They answered him, "Jesus of Nazareth is passing by."

The blind man hearing this cried out, "Jesus, Thou son of David, have mercy on me."

Somebody said, "Keep still, Bartimeus;" but he called all the more loudly:

"Jesus, Thou son of David, have mercy on me."

"Bring the blind man to Me," said Jesus. Then He asked him, "What do you want?"

"Lord, that I may receive my sight," was his answer.

Then Jesus said to him, "Receive thy sight: thy faith hath saved thee."

Healed at once he gladly followed Jesus in the way, glorifying God.

The crowd was glad as well, and joined in praising the Lord.

The poet, Mr. T. E. Perkins, has told us this story in an interesting manner in his poem entitled: "Jesus of Nazareth Passeth By;" and he draws a lesson from it for us to-day:

What means this eager, anxious throng
 That moves with busy haste along,
 These wondrous gatherings day by day,
 What means this strange commotion, say ?

In accents hushed the throng reply,
 Jesus of Nazareth passeth by.

Who is this Jesus ? Why should He
 The city move so mightily ?
 A passing stranger, has he skill
 To move the multitude at will ?

Again the stirring tones reply,
 Jesus of Nazareth passeth by.

Jesus, 'tis He, who once below
 Man's footpath trod, 'midst pain and woe ;
 The burdened ones where'er He came
 Brought out their sick, and deaf, and lame.

The blind rejoice to hear the cry,
 Jesus of Nazareth passeth by.

Again He comes from place to place,
 His holy footprints we can trace ;
 He pauseth at our threshold, nay,
 He enters, condescends to stay.

Shall we not gladly raise the cry,
 Jesus of Nazareth passeth by ?

Ho ! all ye heavy-laden, come,
 Here's pardon, comfort, rest, and home.
 Ye wanderers from a Father's face,
 Return, accept His proffered grace.

Ye tempted, here's a refuge nigh,
 Jesus of Nazareth passeth by.

But if you still this call refuse,
 And all His wondrous love abuse,
 Soon will He sadly from you turn,
 Your bitter prayer for pardon spurn.

Too late, too late, will be the cry,
 Jesus of Nazareth has passed by.

Jesus entered Jericho and passed on through the city. Another man hears of Him. He was a tax-collector, and was a very rich man. He was also a very small man. He wanted to see Jesus and so he ran on ahead of the crowd, and climbed up into a sycamore tree.

By and by when Jesus got outside the city to the place where Zaccheus was, He looked up and saw him among the branches.

"Make haste, and come down," said Jesus, "for to-day I must visit your home."

He came down very quickly, and received Jesus with gladness. He was converted on the way coming down out of the tree, somewhere between the branches and the ground, for when he got to the ground, he received Jesus joyfully, took Him home with him, and Jesus said:

"This day is salvation come to this house."

Some of the people found fault with Jesus, and said "that He was gone to be the guest of a man who was a sinner."

When Jesus was here so long ago, the very worst thing anyone could say of Him, and have it true, was,

"He is a friend of publicans and sinners; He is the guest of a man who is a sinner; He receiveth sinners and eateth with them."

And it is well for us all that this was true, as thus His love and mercy will reach even to all of us. And this was His errand to earth, as He said:

"For the Son of man is come to seek and to save that which was lost."

John 3: 16 is a declaration of God's love to our world in sending Jesus; but this verse tells the purpose for which He came.

That Zaccheus met with a thorough change, is evident from what he said to Jesus:

"Behold, Lord, the half of my goods I give to the poor;

and if I have taken anything from any man by false accusation, I restore him fourfold."

Eld. Sederquist tells us about Zaccheus in the following poem, which may be sung to the tune, "He's Just the Same To-day:"

As Jesus passed through Jericho,
 There was a little man ;
 The people called him Zaccheus,
 He was a publican.
 The crowd was great, and hard he strove
 The Saviour's face to see,
 But could not till he climbed up in
 The branches of a tree.

When Jesus looked and saw
 the man,
 And knew the reason why
 That he had left the crowd
 below
 And climbed a tree so
 high ;
 He raised His voice in plead-
 ing tones —
 "Come down, come down, I
 say !
 For I have come, and must
 abide
 Within thy house to-day."



ZACCHEUS CLIMBED INTO A TREE

Then he made haste and came right down,
 With heart so light and free ;
 His burden gone, with outstretched arms
 Received Christ joyfully.
 And thus he stood and said, "O Lord,
 My goods I'll give the poor ;
 And what I've taken false from man,
 Fourfold I will restore."

Then Jesus spake of Abraham,
And said, “ This is his son,
Therefore salvation to this house
To-day has surely come.
For I, the Son of man, came down
The lost to seek and save,
To heal the sick, restore the blind,
And ransom from the grave.”

The story told of Zaccheus,
Who climbed so high the tree,
Is but the counterpart of what
Is told of you and me ;
Who in our vain attempt to climb,
Have heard the Saviour say,
“ Come unto me, I must abide
Within thy house to-day ! ”



"WHEN HE WAS COME NEAR, HE BEHELD THE CITY AND WEPT OVER IT."

CHAPTER XIX

JESUS WEEPING OVER JERUSALEM



OWARD the close of His eventful life, coming to Jerusalem with His disciples, as they were nearing the city, from across the "mountains which were round about," He "beheld the city and wept over it," saying,

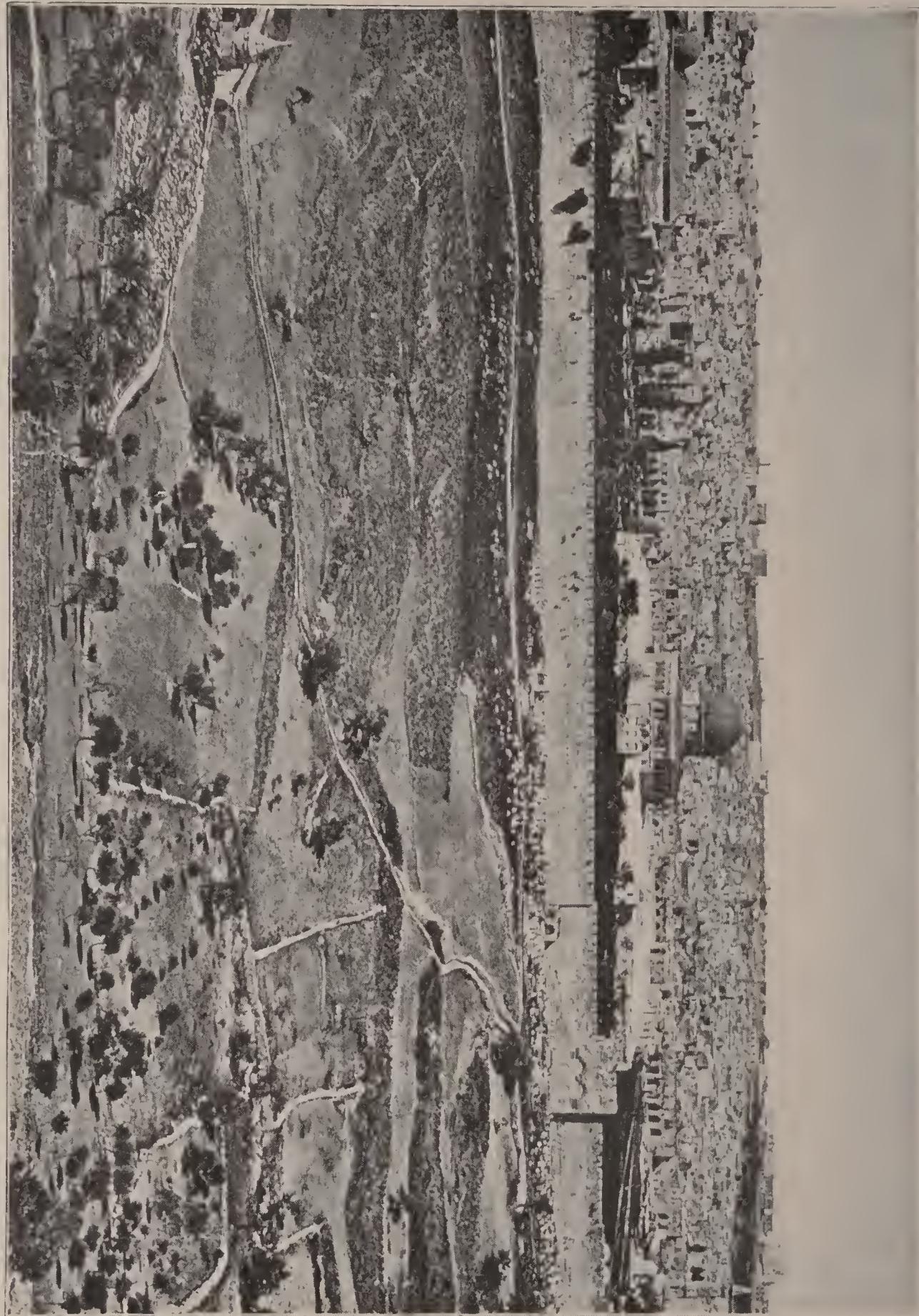
"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

"How sad!" you say.



JERUSALEM FROM THE MOUNT OF OLIVES.

Yes, and more so, when we think that they might have known, for God's prophets had foretold these things and warned them of their danger.

We, too, have warnings of approaching judgment, and let us heed the warning message and "lay hold on eternal life," by accepting Jesus as our Saviour to-day. Come to Him now. Why not?

About a week before the feast of the passover, Jesus and His disciples came to Bethany, and to the home of Mary, Martha, and Lazarus. The sisters had made a supper—which was their chief meal of the day—in His honor, and also of their brother Lazarus, whom He had raised from the dead.

This was the only home with which Jesus was connected for more than a brief visit after He left His childhood home at Nazareth.

While they sat at the table, Mary came to Jesus, bringing a very fine and costly perfume which she poured upon His head, and with which she anointed His feet, wiping them with her long beautiful tresses. To anoint the head was a common occurrence, but to pour the precious perfume upon His feet and wipe them with her hair was an expression of the tenderest love and deepest devotion to her Saviour.

The odor of the perfume filled the house, and Judas, the treasurer of the twelve, said :

"Why was all this ointment wasted like that? It might have been sold for more than three hundred pence—about \$50.00—and given to the poor."

Jesus said, "Why trouble the woman? Let her alone; for she hath wrought a good work on Me. The poor you have always with you, but I am not always to be with you. She hath anointed Me beforehand for the burial."

"Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

How true has this statement proved; for who has not heard this story?

We are also very familiar with another story of a woman. There is quite a contrast between the two women, however. Mary may be called "one of the well-to-do;" while the other was a poor woman who was a widow.

One day when Jesus was in the temple at Jerusalem, He sat opposite the treasury, or money-chests—of which there were thirteen—watching the people as they brought their offerings to the Lord.

Many who were rich put in large sums, while this poor woman put in "two mites, which make a farthing," or about one-third of a cent.

Jesus noticed this and said:

"Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

One is reminded by this incident of the words of Paul, the apostle to the Gentiles, when discoursing on liberality, said:

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Jesus is not only revealed in the Gospels as the Saviour and Redeemer of mankind, but as the Great Physician, the Good



THE WIDOW'S MITE

Shepherd, and in a great number of characters. He bears many titles which convey to us the help He is so willing to give to us all.

Talking to the twelve one day He said:

“I am the true vine, and My Father is the husbandman.

“Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

“Now ye are clean through the word which I have spoken unto you.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

“I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. [The marginal reading is: “severed from Me ye can do nothing.” The branch cut off does not bear fruit.]

“If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

“As the Father hath loved Me, so have I loved you: continue ye in My love.

“If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in



I AM THE TRUE VINE

His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

“This is My commandment, That ye love one another, as I have loved you.

“Greater love hath no man than this, that a man lay down his life for his friends.

“Ye are My friends, if ye do whatsoever I command you.

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you.”

Just as it is necessary for the growth of a branch, and that it may bear fruit, that it must be in the vine; so we must have a living vital connection with the Lord Jesus by the Holy Spirit, to have His life in us, that we may bear fruit to His glory.



CHAPTER XX

TRIUMPHAL ENTRY INTO JERUSALEM



FOR long centuries the Jewish nation had been looking for a king, one who should sit upon "the throne of David," and deliver them from the dictation and oppression of world-rulers.

Prophets of the long ago had foretold His coming, and poets had sung of the "One" who was to "reign in Jerusalem, and before his ancients gloriously."

At the time when Jesus came to our world, there was a general expectation of a coming Deliverer.

And He came—not as they expected—but just as the prophet said that He would come. Listen to his words:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

And this is just the way He did come, for we read:

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

"And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

"And if any man say unto you, Why do ye this? say ye

that the Lord hath need of him; and straightway he will send him hither.

“And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

“And certain of them that stood there said unto them, What do ye, loosing the colt?

“And they said unto them even as Jesus had commanded: and they let them go.

“And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

“And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

“And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

“And when He was come into Jerusalem, all the city was moved, saying, Who is this?

“And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

“And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

“And the blind and the lame came to Him in the temple; and He healed them.

“And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

“And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the



mouth of babes and sucklings Thou hast perfected praise? And He left them, and went out of the city into Bethany; and He lodged there."

Thus He came, and "He came unto His own, and His own received Him not."

This was on the first day of the week, Sunday, April 2, A. D. 30, and was also on the tenth day of the month—Jewish time—the day on which the Passover lamb was chosen. Please remember this fact, as we shall mention it again.

Palm trees grew all along the road over which He had come, the leaves of which were often ten-feet long. Palms were the recognized symbols of triumph and rejoicing.

Many even to-day celebrate Palm Sunday in memory of the triumphal entry of Jesus into the city that day.

The next two days, Monday and Tuesday, were filled with deeds and teaching worthy of the Messiah King, and as such presented Jesus in that light. They were doubtless designed to persuade the nation to receive Him.

The Saviour uttered many parables during His ministry, and several of them were spoken in these last two days.

One writer gives a list of thirty-one, as follows:

1. The Parable of the Sower. Matt. 13: 3-8; Mark 4: 3-8; Luke 8: 5-8.
2. The Wheat and the Tares. Matt. 13: 24-29.
3. The Mustard Seed. Matt. 13: 3, 32; Mark 4: 30-32.
4. The Leaven. Matt. 13: 33.
5. The Seed Growing Secretly. Mark 4: 26-29.
6. The Hidden Treasure. Matt. 13: 44.
7. The Pearl of Great Price. Matt. 13: 45, 46.
8. The Net Cast into the Sea. Matt. 13: 47, 48.
9. The Lost Sheep. Matt. 18: 12, 13; Luke 15: 4-6.
10. The Merciless Servant. Matt. 18: 23-34.
11. The Two Debtors. Luke 7: 41, 42.
12. The Good Samaritan. Luke 10: 30-35.

13. The Importunate Friend. Luke 11: 5-8.
14. The Rich Fool. Luke 12: 16-20.
15. The Return from the Wedding. Luke 12: 35-40.
16. The Fig Tree. Luke 13: 6-9.
17. The Great Supper. Luke 14: 16-24.
18. The Lost Piece of Money. Luke 15: 8, 9.
19. The Prodigal Son. Luke 15: 11-32.
20. The Unjust Steward. Luke 16: 1-8.
21. The Rich Man and Lazarus. Luke 16: 19-31.
22. The Unjust Judge. Luke 18: 2-5.
23. The Pharisee and the Publican. Luke 18: 10-13.
24. The Pounds. Luke 19: 12-27.
25. The Laborers in the Vineyard. Matt. 20: 1-16.
26. The Two Sons. Matt. 21: 28-30.
27. The Vineyard let to Husbandmen. Matt. 21: 33-39;
Mark 12: 1-9; Luke 20: 9-15.
28. The Marriage Feast. Matt. 22: 2-14.
29. The Wise and Foolish Virgins. Matt. 25: 1-13.
30. The Talents. Matt. 25: 14-30.
31. The Sheep and the Goats. Matt. 25: 31-46.

Our Lord Himself explained the parables of "The Sower," and of the "Wheat and the Tares." His explanation of these must be the standard by which we must interpret and understand all the others.

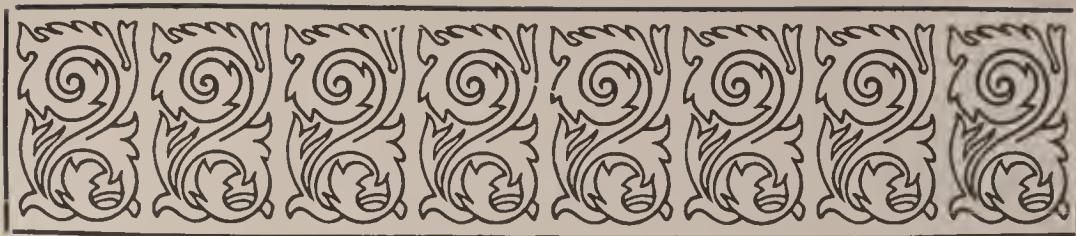
Jesus not only uttered these interesting parables which contained so many important truths; but He performed many miracles, a list of which is given as follows:

1. Water Turned into Wine. Cana. John 2: 1-11.
2. Nobleman's Son Cured. Cana. John 4: 46-54.
3. Draught of Fishes. Sea of Galilee. Luke 5: 1-11.
4. Demoniac Cured. Capernaum. Mark 1: 23-26.
5. Peter's Wife's Mother Healed. Capernaum. Matt. 8: 14, 15; Mark 1: 30, 31; Luke 4: 38, 39.

6. Leper Healed. Capernaum. Matt. 8: 2, 3; Mark 1: 40-45; Luke 5: 12-14.
7. Centurion's Servant Healed. Capernaum. Matt. 8: 5-13; Luke 7: 1-10.
8. Widow's Son Raised to Life. Nain. Luke 7: 11-17.
9. Tempest Calmed. Sea of Galilee. Matt. 8: 23-27; Mark 4: 37-41; Luke 8: 22-25.
10. Demoniacs of Gadara Cured. Gadara. Matt. 8: 28-34; Mark 5: 1-17; Luke 8: 26-40.
11. Man Sick of Palsy Cured. Capernaum. Matt. 9: 1-8.
12. Jairus' Daughter Raised to Life. Capernaum. Matt. 9: 18-26; Mark 5: 22-43; Luke 8: 41-56.
13. Woman with Issue of Blood Healed. Capernaum. Matt. 9: 20-22; Mark 5: 25-34; Luke 8: 43-48.
14. Two Blind Men Healed. Capernaum. Matt. 9: 27-31.
15. Dumb Demoniac Cured. Capernaum. Matt. 9: 32-34; Luke 11: 14.
16. Lame Man at Bethesda's Pool. Jerusalem. John 5: 1-9.
17. A Withered Hand Cured. Judea. Matt. 12: 10-13, Mark 3: 1-5.
18. Demoniac Cured. Capernaum. Matt. 12: 22.
19. Five Thousand Fed. Decapolis. Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 5-14.
20. Canaanite Woman's Daughter Healed. Near Tyre. Matt. 15: 21-28; Mark 7: 24-30.
21. Deaf and Dumb Man Cured. Decapolis. Mark 7: 31-37.
22. Four Thousand Fed. Decapolis. Matt. 15: 32-39; Mark 8: 1-9.
23. Christ Transfigured. Mt. Tabor. Matt. 17: 1-8; Mark 9: 2-10; Luke 9: 28-36.

24. Blind Man Cured. Bethsaida. Mark 8: 22-26.
25. Boy Cured. Mt. Tabor. Matt. 17: 14-21; Mark 9: 14-29; Luke 9: 37-42.
26. Man Born Blind Cured. Jerusalem. John 9: 1-41.
27. Woman Cured. Galilee. Luke 13: 11-17.
28. Dropsical Man Cured. Galilee. Luke 14: 1-4.
29. Ten Lepers Cleansed. Samaria. Luke 17: 11-19.
30. Two Blind Men Cured. Jericho. Matt. 20: 30-34; Mark 10: 46-52; Luke 18: 35-43.
31. Lazarus Raised to Life. Bethany. John 11: 1-44.
32. Fig Tree Blasted. Mt. Olivet. Matt. 21: 18-22; Mark 11: 12-22.
33. The Ear of Malchus. Gethsemane. Matt. 26: 51, 52; Mark 14: 47; Luke 22: 50, 51; John 18: 10, 11.
34. Draught of Fishes. Sea of Galilee. John 21: 4-6.

The disciples performed miracles, but only by permission or commandment. Jesus performed miracles at will. He was the Lord of miracles. He has not lost His power, but is still performing miracles every day in the salvation of sinners whom He came to seek and to save.



CHAPTER XXI

THE MAN WITHOUT A WEDDING GARMET



EVER was more important truth uttered, or lesson taught, than the lesson of truth spoken by our Saviour on the last day of His public ministry.

He had come to them in fulfillment of prophetic utterance, riding in the eastern gate of their city. They did not receive Him, though He was their King.

He comes now to give them warning of their danger, and to impress upon them still more the claims of His Messiahship. So pointed were the truths taught, and so clear the lessons given, that they "perceived He spake of them."

Among the many good things spoken on that day, Jesus said:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son,

"And sent forth his servants to call them that were bidden to the wedding: and they would not come.

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

"But they made light of it, and went their ways, one to his farm, another to his merchandise:

"And the remnant took his servants, and entreated them spitefully, and slew them.

“But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

“So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”

“A hard way to use one invited to a wedding,” do you say?
“Too poor to buy a wedding garment,” you think?

The king who got up the wedding feast provided the wedding garments as well as the dinner. Being provided, all one had need to do was to put the garments on. Passing to the guestchamber the invited ones went through the room where these garments were, and to not put one on when it was freely supplied, was to slight the hospitality of the king.

Our heavenly Father has invited us all to a wedding feast; to the “marriage supper of the Lamb.” Ample provision has been made for all, and the wedding garments are ready. Our own righteousness is like “filthy rags,” but the righteousness of Christ will be a sufficient covering for all, so that all may be “complete in Him.”

Let us not slight His invitation, or the abundant preparation which has been made; nor be like those men in that other parable who began to make excuse.

The man who bought the oxen should have proved them beforehand, and the man who had married a wife should have taken her along with him.

Jesus is around now giving us an invitation to accept Him, as He knocks upon the door of our hearts by His Holy Spirit. He wants to enter our hearts and lives, to live and dwell, that He may make us like Himself. He says:

“If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.”

If we make a home for Jesus in our hearts now, He will make a home for us with Himself in life eternal by and by.

The people asked Jesus several questions that day, and among them a lawyer said: “Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.”

Answering the man, Jesus then turned to the people and said:

“What think ye of Christ? Whose son is He? They say unto Him, the son of David.

“He saith unto them, How then doth David in spirit call Him Lord, saying,

“The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?

“If David then call Him Lord, how is He his son?



CHRIST KNOCKING AT THE DOOR

“ And no man was able to answer Him a word.”

Dear reader, what is your answer to this very important question, “What think ye of Christ?”

“ What think ye of Christ is the test
 To try both your strength and your scheme?
 Ye cannot be right in the rest
 Unless ye think rightly of Him.”

THE MESSIAH AND HIS FORERUNNER



JESUS, THE BOY OF GALILEE

“ And Jesus increased in wisdom and stature, and in favor with God and man.”

JOHN, THE BOY OF JUDEA

“ And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.”



“ As often as ye eat
this bread,
and drink this cup,
ye do shew the
Lord’s death
till He come.”

CHAPTER XXII

THE PASSOVER SUPPER

EARLY Wednesday morning, April 5th, A. D. 30, the disciples came to Jesus, saying,

“ Where shall we prepare for Thee to eat the passover?

“ And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.

“ And they said unto Him, Where wilt Thou that we prepare?

“ And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

“ And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples?

“ And he shall shew you a large upper room furnished: there make ready.

“ And they went, and found as He had said unto them: and they made ready the passover.

“ And when the hour was come, He sat down, and the twelve apostles with Him.

“ And He said unto them, With desire I have desired to eat this passover with you before I suffer:

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

"And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

After they were through with the celebration of the passover, Jesus took some of the unleavened bread with which they had been celebrating it, "and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

"Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Thus instituting what we now observe as the communion, "The Lord's Supper."

There were two sad incidents connected with this Supper. Jesus said, "One of you shall betray Me." The disciples felt badly over it and wanted John, the beloved disciple, who leaned upon Jesus' breast, to ask Jesus who it was that should betray Him.

To Peter, Jesus said:

"Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.



JESUS AND THE BELOVED DISCIPLE

"And he said unto him, Lord, I am ready to go with Thee, both into prison, and to death.

"And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me."

The following selection was the probable program of this celebration of the passover:

1. First cup of the fruit of the vine and blessing: "Blessed art Thou, Jehovah, our God, who hast created the fruit of the vine! Blessed art Thou, Jehovah, our God, King of the Universe, who hast chosen us from among all people."
2. Washing of hands. (It was here that Jesus washed the feet of the disciples.)
3. Eating the bitter herbs. The Master dipped them in salt water, ate of them and gave to others.
4. Second cup of the fruit of the vine filled. Instruction was given as to why the passover was celebrated.
5. The Passover lamb, bitter herbs, and unleavened bread brought to the table and each explained.
6. First part of Hallel (Psalms 113 and 114) sung.
7. Second cup of the fruit of the vine drunk.
8. Hands washed, bread broken and thanks given.
9. Master of the feast dips the broken bread in the "Charoseth," a compound of dates, raisins and vinegar, and passes to each in the company. (It was here that Jesus gave the "sop to Judas" who passes out.)
10. The Passover lamb eaten.
11. Grace after meat.
12. Washing of hands.
13. Eating of Aphikomon, the half of an unleavened cake set aside in the beginning of the supper. (It was here that Jesus gave the broken bread of the Lord's Supper.)

14. Third cup of the fruit of the vine. Jesus used this cup in connection with the Lord's Supper, saying: "This is My blood of the new testament." This was probably followed by the discourses of Jesus recorded in John, chapters 14 to 17.
15. Fourth cup of the fruit of the vine drunk.
16. Second part of the Hallel (Psalms 115-118) sung. ("And when they had sung a hymn, they went out.")

Judas had before this made a bargain with the chief priests to betray Jesus into their hands. After he received "the sop," he went to see them and they gave him thirty pieces of silver — about \$15.00, the regular price of a slave.

From the supper table, Jesus, with Peter, James and John go to the Garden of Gethsemane. Passing from the disciples a little way Jesus kneels in prayer to His Father. What a prayer it was that He uttered that night. He had said to the disciples, "My soul is exceeding sorrowful, even unto death."

He prayed, saying, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."

He prayed this prayer three times and was in such agony, because of the weight of the sins of the world upon Him, and His humanity so shrank from the ordeal through which He was passing, that "His sweat was as it were great drops of blood falling down to the ground." An angel appears and strengthens Him, the cup passes, and



CHRIST IN THE GARDEN

His face turns toward Calvary. But why all this suffering and agony? It was that we might be redeemed.

“I am redeemed, O wonderful love ;
’Twas love that brought my pardon ;
By Him who came the sinner to save,
Who suffered in the garden.

“O, it was love, ’twas wonderful love ;
He who purchased my pardon :
Praying in sorrow, shedding His blood,
Jesus alone in the garden.”



*

“Rise,
let us be going:
behold, he is at
hand that
doth betray Me.”

*

CHAPTER XXIII

THE BETRAYAL AND ARREST IN THE GARDEN

BUT Jesus did not remain alone in Gethsemane very long, for soon Judas, the traitor disciple, comes leading a mob-magnitude armed with swords and staves, from the chief priests, scribes and elders.

Though Peter, James and John were in the garden, Jesus was really alone, as they were sleeping too soundly to know what was going on.

How very truly was the prophetic utterance of Isaiah fulfilled, “I have trodden the winepress alone; and of the people there was none with me.”

As He had finished praying and gained the victory, He went to the sleeping disciples and said:

“Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

“Rise, let us be going: behold, he is at hand that doth betray Me.”

What a scene is here presented! Jesus with the disciples passes over the brook Kidron into the Garden of Gethsemane at the foot of the Mount of Olives. An outer guard of eight disciples is left here, while Jesus with Peter, James and John go

on still farther, and Jesus a little way from them. But Judas “*knew the place*: for Jesus ofttimes resorted thither with His disciples.

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

“Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

“They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them.

“As soon then as He had said unto them, I am He, they went backward, and fell to the ground.

“Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

“Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way.”

Judas went before them, and drew near unto Jesus to kiss Him, for he had arranged with the rulers this token: “Whomsoever I shall kiss, that same is He; take Him, and lead Him away.”

Peter said, “Lord, shall we smite with the sword?” He drew a sword at once and cut off the right ear of Malchus the servant of the high priest.



[JUDAS]

CHRIST TAKEN CAPTIVE

Jesus said, "Peter, put up thy sword," and then stretching forth His hand touched the ear of the man and healed him at once.

"Thus the last act of those hands before they were bound was a work of mercy, and of peace, in healing the only wound ever inflicted for His sake."

It showed that Jesus was no rebel against the Roman power, and revealed His own true character.

It was past midnight when Jesus, bound by the soldiers, is led to the palace of Annas the high priest. He was a man seventy years of age, the high priest according to Jewish law and usage. Five of his sons succeeded him in office; the reigning high priest at this time being Caiaphas, his son-in-law, appointed by Roman authority.

While the disciples fled when Jesus was arrested, Peter following afar off comes at length to the palace of the high priest. He sat down with a company who had gathered around a fire which was in the midst of the hall. A young woman coming along, looked at Peter and remarked:

"This man was also with Him."

Peter denied Him, saying, "I know Him not."

Another said to Peter, "Thou also wast with Jesus of Galilee."

Peter denied a second time, saying, "I do not know the Man."

A little after this those standing by said again to Peter:



PETER DENIES HIS LORD

"Surely thou art one of them ; for thou art a Galilean."

With an oath, Peter replied, "I know not this Man of whom you speak."

Jesus heard what Peter had said, and He turned and looked upon him.

"Peter remembered the word of the Lord, how He had said unto him, Before the cock crow twice, thou shalt deny Me thrice. And Peter went out, and wept bitterly."

Jesus is now brought before the Sanhedrim the highest council of the Jews, a legislative and executive body, and they condemn Him to death.

But it was not lawful for them to put any one to death, especially as this trial was held in the night, and one to be condemned to death must have a trial in the daytime.

This council held their first meeting between three and five o'clock in the morning, and then a second meeting at about seven A. M. At this second meeting, after sunrise, they pass sentence upon Jesus, and send Him over to Pilate the Roman ruler, for him to confirm their decision and execute the same.

During the two hours between the first and second meetings of the council, Jesus is subjected to abusive treatment by the Jewish officials, their servants and by the soldiers. No less than five kinds of beating are mentioned.

Pilate examined Jesus concerning the charges made, and said, "I find no fault in Him." Then learning that Jesus came from Galilee, he sent Him over to king Herod who was at Jerusalem at this time.

Herod asked Jesus several questions, but He made no answer.

Herod then sends Jesus back to Pilate, who holds a second trial. Then he said to the rulers and to the people:

"Ye have brought this Man unto me, as one that perverteth the people ; and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof

ye accuse Him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto Him.

“I will therefore chastise Him, and release Him.

“(For of necessity he must release one unto them at the feast.)

“And they cried out all at once, saying, Away with this Man, and release unto us Barabbas:

“(Who for a certain sedition made in the city, and for murder, was cast into prison.)

“Barabbas was plainly a ringleader in one of those fierce and fanatic outbreaks against the Roman domination which fast succeeded one another in the later days of the Jewish commonwealth. This would naturally make him a favorite.”

“Pilate therefore, willing to release Jesus, spake again to them.

“But they cried, saying, Crucify Him, crucify Him.

“And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go.

“Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews.”

This scourging was often very severe; three kinds of scourges being used. The first was of rawhide with bits of lead or iron in the lashes; the second was of twisted blades or wires of steel, and the third of thorns.

Many died beneath the infliction of this scourging; and tradition has it, that Jesus, weak from the scourging and night of suffering in the garden, faints beneath the load of His cross, and so Simon, the Cyrenian, bears it for Him.

The scourging was perhaps done to touch the hearts of the people, so that this cruel punishment might suffice instead of crucifixion, as Pilate had suggested at an earlier trial.

CHRIST BEFORE PILATE.

FROM PAINTING BY MUNKACSY.



Having examined Him by scourging,

"Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!

"When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him.

"The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

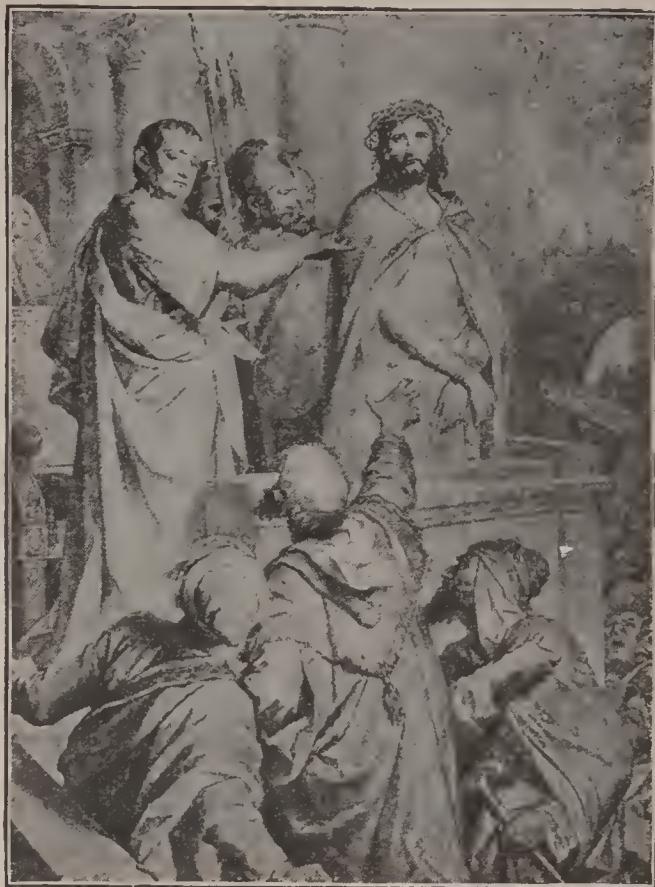
"When Pilate therefore heard that saying, he was the more afraid;

"And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

"Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?

"Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.

"And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not



BEHOLD THE MAN

Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

"But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar."

What a strange choice these people made! Choosing Barabbas a robber, instead of Jesus the Christ, the Son of God, and they have been robbed of many wonderful blessings ever since.

Let us not rob ourselves of Heaven's richest blessings by rejecting Jesus as our Saviour.



“I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself.”

CHAPTER XXIV

CHRIST ON THE CROSS OF CALVARY



OWN the steps of Pilate's judgment hall, Jesus comes a willing sacrifice, to die for you and me.

No soldiers attend Him now. His hands are not bound. He comes a willing offering to the Cross of Calvary.

How beautifully this illustrates the Scripture declaration where Jesus said, “I lay down My life of Myself.”

Bearing His own cross He goes forth outside the city to the hill of Calvary, “where they crucified Him between two thieves, the one on either side, and Jesus in the midst.”

It was now nine o'clock on Thursday morning, April 6, A. D. 30.

What a night, even for the Son of God, that last night of His public life and ministry had been !



CHRIST BEARING HIS CROSS

Betrayed by one of His disciples; denied by another; the others fleeing for their lives; arrested in the garden; tried before Annas the high priest; twice before the Sanhedrim; to Pilate, then to Herod and back to Pilate again; scourged, mocked, crowned with thorns, abused and evil entreated; yet not a murmur escaped His lips, and now bearing His own cross to Calvary's rugged summit.

“Come, O my soul, to Calvary,
Calvary, Calvary,
And see the Man who died for thee
Upon the accursed tree.

“How can I forget Thee?
How can I forget my Lord?
How can I forget Thee?
Dear Lord, remember Me.”

One writer describes the place of the crucifixion as follows:

“Golgotha, Aramaic, as Calvary is the Latin, for the place of a skull, from its resemblance to a skull, especially in the afternoon shadows as seen from Olivet.

“Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin will be plainly seen. It was customary to bury those crucified at the foot of the cross, and on the summit of Calvary is a pit filled with the bones of criminals, and heaped over with stones. In springtime Calvary is carpeted with scarlet anemones and the Calvary flower, which appear, in the distance, like drops of blood covering the white limestone.”



CRUCIFIXION

Jesus was upon the cross for six hours. Crucified at nine o'clock on Thursday morning, darkness covering the land from twelve o'clock until three P. M., when He died.

Jesus spoke seven times while upon the cross. The first word was spoken perhaps when the cross was placed upright in the ground, after He had been nailed upon it.

How tender and loving the words which He uttered:

"Father, forgive them; for they know not what they do."

The passing, surging crowd jeered and reviled Him, the two thieves joining in the derision.

Pilate had placed a white tablet upon the cross, on which he had written, "This is Jesus of Nazareth the King of the Jews." It was written in three languages: Greek, the language of literature and culture, read in all cultured circles in the world; Latin, the language of law and power, for the Roman soldiers; Hebrew, the language of the Jews, and thus of religion. A prophecy, perhaps, that the language of the cross itself should be heard everywhere, and include all the others—a language of culture, of power, and of religion. Christianity is for the whole world.

About noon, one of the robbers, perhaps having read the title upon the cross, or possibly as the darkness came over the land; turning to Jesus, said:

"Lord, remember me when Thou comest into Thy kingdom."

How blessed that Jesus in His last dying moments could save this poor, penitent man. Turning to him with a look of pity and compassion, He said:

"Verily I say unto thee to-day, shalt thou be with Me in paradise."

And when paradise is restored, and Jesus shall come into His kingdom, this one, with all others redeemed by the precious blood of Jesus, shall be remembered and gathered.

Jesus saw His mother near the cross, and as she was a widow, Joseph having died some twenty years before, and He being her firstborn Son, it was His place to provide her a home. Turning to her, Jesus said:

"Woman, behold thy son." Looking upon John the beloved disciple, He said:

"Behold thy mother." After Jesus died John took her to his own home caring for her as his own mother. Mary lived about thirty years after Christ was crucified.

Again Jesus spoke from the cross, this time crying with a loud voice, showing strength as well as intense suffering:

"My God, My God, why hast Thou forsaken Me?"

One writer says, "The meaning here is not to leave alone, but to leave helpless, denoting not the withdrawal of God Himself, but of His help."

Jesus must *alone* "bear our sins in His own body on the tree." "He tasted death for every man." Yes, "On Him was laid the iniquity of us all."

The fifth time that Jesus speaks, He utters but two words. What a world of meaning in them!

"I thirst," He said.

As He said this, some one "filled a sponge with vinegar—a cheap acid wine mingled with water—and put it to His mouth."

"Jesus refused the drugged draught before His crucifixion



THE DISCIPLE JOHN TAKING MARY THE MOTHER
OF JESUS TO HIS OWN HOME

began, that His mind might be kept clear ; and now He accepts the refreshing draught for the same purpose."

"It is finished," said the Christ, as again He spoke. And this, as one has said, is perhaps "the greatest word ever uttered. It is at once, The Worker's cry of Achievement, and the Sufferer's cry of Relief."

Seven is in Scripture, a complete number, and the seventh time that Jesus speaks from Calvary, He says, and He cried it out with a loud voice—the voice of a victor in triumph :

"Father, into Thy hands I commend My Spirit," and having said this, "HE BOWED HIS HEAD AND DIED."

Yes, Jesus died, and at the right time. The crucifixion began at the third hour, nine o'clock in the morning, the hour of the morning sacrifice, and He died at three in the afternoon, the time of offering the evening sacrifice. And this was very fitting, since the daily sacrifice, both morning and evening, was a type of the sacrifice of the Lamb of God for the sins of the world. It took both the morning and evening sacrifices to make their offering complete in those days of altar service ; and so Christ our "Passover, sacrificed for us," fulfills both of these types, and is thus a complete sacrifice for us all, and for all sin.

The atonement on the cross was a voluntary sacrifice. God did not punish an innocent person, in order to save



CHRIST ON CALVARY

sinners from the punishment due for their sins. Christ offered Himself, of His own choice, because of His love for man.

“ By faith the Lamb of God I see,
Expiring on the cross for me ;
He paid the mighty debt I owe :
He died because He loved me so.”

You will remember that Jesus came to the Jewish nation on the tenth day of the month, in His triumphal entry into Jerusalem, the same day that the Passover Lamb was selected ; and now on the fourteenth day of the month in the very hour—3 P. M.—that the Passover Lamb is being slain inside the city, Jesus our Passover Lamb dies outside the city wall on the hill of Calvary.

Jesus was the Lord of Nature, and she obeyed His voice. When He died, she veiled her face in thick darkness, and as the earth shook in convulsions, and the rocks were rent asunder, the centurion, whose business it was to see that the sentence was executed, with uplifted hand as in the picture, cried out: “TRULY THIS MAN WAS THE SON OF GOD!”

“ Jesus died on Calvary’s mountain,
Long time ago ;
And salvation’s healing fountain
Doth freely flow.”

CHRIST ON CALVARY.





CHAPTER XXV

THE BURIAL AND RESURRECTION OF JESUS



EARNING that Jesus was dead, Joseph, a rich man of Arimathea, goes to Pilate and asks to have the Saviour for burial.

“One Joseph takes care of His infancy, another Joseph provides for His burial.”

In this sacred service Joseph is joined by another member of the Sanhedrim, Nicodemus, who in Christ’s early ministry came to Him by night. Neither of these “consented to His death.”

They bring abundant spices, and after the manner of the Jews, prepare Jesus for burial. He was placed in the new tomb of Joseph, and a great stone rolled up to its door.

That Jesus really died, there can be no possible doubt, for we read :

“And now when the even was come, because it was the preparation, that is, the day before the sabbath,

“Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

“And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. “And when he knew it of the centurion, he gave the body to Joseph.”

We also learn that while Jesus did die, that the thieves did not die the day on which they were crucified, for they usually lived

from three to nine days; but Jesus died in six hours, something never known before, hence Pilate marvelled. We read again:

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away.

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

“But when they came to Jesus, and saw that He was dead already, they brake not His legs:

“But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

“And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

“For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken.

“And again another Scripture saith, They shall look on Him whom they pierced.

“And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.”

The enemies of Jesus not only knew of His death, but of His burial. They came to Pilate and said:

“Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

“Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

“Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

“So they went, and make the sepulchre sure, sealing the stone, and setting a watch.”

If we linger at the tomb during all of the first day we shall find it closed and sealed. During the second day all is still silent. But on the third morning as the Marys came to the sepulchre to anoint the Saviour with their spices, asking, "Who shall roll us away the stone from the door of the sepulchre?" they looked and found that it was rolled away; for a mighty angel had come down from heaven, and having rolled back the stone, he sat upon it, and to the wondering women said:

"Fear not ye; for I know that ye seek Jesus, which was crucified. Why seek ye the living among the dead? He is not here: He is risen, as He said. Come, see the place where the Lord lay!"

They did not seem to grasp the thought that Jesus was really risen from the dead, for coming to Peter and John, the women said, "They have taken away the Lord out of the sepulchre."

Peter and John ran quickly toward the tomb, John arriving first, and he stooping down looked in and saw the linen clothes in which Jesus had been buried. Peter went into the sepulchre and saw the grave clothes, and also the napkin which was about His head. John then followed, and he saw and believed. Both men then returned home.

The resurrection of Christ is the best attested fact in history.

"A singular and significant testimony to the truth of His resurrection is afforded by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb—with the law which He had nailed to His cross dead as well—nor forbear to mark or celebrate as a weekly festival that on which He arose, which was 'very early in the morning on the first day of the week.'"

The very existence of the Christian church is a proof of His resurrection.

Well may we sing:

THEY ROLLED THE STONE AWAY

G. W. S.

1. 'Twas ear-ly in the morning, At the break-ing of the day, That Ma - ry came with
 2. They saw two shin - ing an-gels, Clad in garments pure and white, They saw the lin - en

(The music consists of two staves for two voices. The first staff starts with a treble clef, a key signature of three flats, and a common time signature. The second staff starts with a bass clef, a key signature of three flats, and a common time signature.)

G. W. SEDERQVIST.

spi - ces to the place where Je - sus lay; She met her friends in sor - row as she
 grave cloths, and they trem - bled, at the sight; But Christ, their Lord and Mas-ter, was not

(The music consists of two staves for two voices. The first staff starts with a treble clef, a key signature of three flats, and a common time signature. The second staff starts with a bass clef, a key signature of three flats, and a common time signature.)

journeied from her home, And they said to one another, Who shall roll a - way the stone.
 found with-in the tomb, For he conquered death when angels Came and roll'd away the stone.

(The music consists of two staves for two voices. The first staff starts with a treble clef, a key signature of three flats, and a common time signature. The second staff starts with a bass clef, a key signature of three flats, and a common time signature.)

CHORUS.

Bright an - gels, bright an - gels, At the break - ing of the day,
 Bright an - gels, bright an - gels, They rolled the stone a - way.

Bright an - gels, bright an - gels, At the break - ing of the day,
 Bright an - gels, bright an - gels, They rolled the stone a - way.

3 But Mary wept in anguish,
 For her heart was torn with grief;
 She said, Where have you laid Him?
 Then the angels brought relief:
 He is not here, but risen,
 As He said to you before;
 Go to Galilee and see Him;
 He's alive for evermore.— Cho

4 He burst death's bars asunder,
 And he triumphed o'er the grave;
 He holds the keys of *hades*,
 The almighty one to save;
 Behold my hands, said Jesus,
 I'm your living Lord and King;
 From the grave I will redeem you,—
 All my jewels I will bring.— Cho

"It was fitting that the resurrection should occur at the dawning of the day. It was the dawning of the world's day of redemption."

Mary still lingered at the tomb, weeping, because her Lord was not there. Looking into the sepulchre she saw two angels, who said to her, "Woman, why wepest thou?"

"Because," answered Mary, "they have taken away my Lord, and I do not know where they have laid Him." Turning around, she saw some one whom she thought was the gardener, but it was Jesus that she saw, only she did not know Him. He said to her: "Woman, why wepest thou? Whom seekest thou?"

"Sir," answered the weeping woman, "if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Jesus said to her, "Mary."

She knew the familiar voice, and recognized her Lord at once. She said to Him, "Rabboni," which means Master, and fell at His feet in gladness and was about to embrace and worship Him, when He said:

"Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My



MARY WEEPING AT THE TOMB



"MARY"—"RABBONI"

God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her."

“ Mary to the Saviour’s tomb
Hastened at the early dawn ;
Spice she brought, and sweet perfume ;
But the Lord she loved had gone.

“ For a while she lingering stood,
Filled with sorrow and surprise ;
Trembling, while a crystal flood
Issued from her weeping eyes.

“ But her sorrows quickly fled
When she heard His welcome voice ;
Christ had risen from the dead ;
Now He bids her heart rejoice.

“ What a change His word can make,
Turning darkness into day !
Ye who weep for Jesus’ sake,
He will wipe your tears away.”



CHAPTER XXVI

JESUS ALIVE FROM THE DEAD



ES, Jesus is alive from the dead. How splendidly the picture opposite illustrates this fact and also the declaration which Jesus shouted back from the heights of glory after His ascension, when He said:

“I am He that liveth, and was dead; and, behold, I am alive for evermore.”

Toward night on the day in which He arose from the dead, going on the road to the village of Emmaus, Jesus joins two men who were talking with each other by the way. They were so sad that He said:

“What manner of communications are these that ye have one to another, as ye walk, and are sad?

“And the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of



ON THE WAY TO EMMAUS



JESUS OUR FRIEND. PAGE 159.

NAACK.

THE RESURRECTION.

Nazareth, which was a prophet mighty in deed and word before God and all the people:

“And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

“But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

“Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

“And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

“And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

“Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

“Ought not Christ to have suffered these things, and to enter into His glory?

“And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

“And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

“But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them.

“And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

“And their eyes were opened, and they knew Him; and He vanished out of their sight.

“And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

“And they rose up the same hour, and returned to Jerusalem,

and found the eleven gathered together, and them that were with them,

“Saying, the Lord is risen indeed, and hath appeared to Simon.

“And they told what things were done in the way, and how He was known of them in breaking of bread.

“And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

“But they were terrified and affrighted, and supposed that they had seen a spirit.

“And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

“Behold My hands and My feet that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones as ye see Me have.

“And when He had thus spoken, He shewed them His hands and His feet.

“And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

“And they gave Him a piece of a broiled fish, and of a honeycomb.

“And He took it, and did eat before them.

“And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

“Then opened He their understanding, that they might understand the Scriptures,

“And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

“And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”

There were only ten of the disciples present at this first visit of Jesus to His disciples on the evening of the day on

which He arose from the dead. Thomas, the doubting disciple, as he is sometimes called, was not present.

Judas, the traitor disciple, after the arrest in the garden, followed Him through the trial closely enough to find out the result of his folly and wickedness in selling and then betraying his Lord, and,

“When he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

“Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

On the second Sunday evening after His resurrection, Jesus met again with the disciples. Thomas being present at this time. The others had said to him that they had seen the Lord. But Thomas had said:

“Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.”

Jesus knowing this said to Thomas,

“Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side, and be not faithless, but believing.

“And Thomas answered and said unto Him, My Lord and My God.

“Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.”

“I shall know Him, I shall know Him,
And redeemed by His side I shall stand ;
I shall know Him, I shall know Him
By the print of the nails in His hand.”

Jesus remained in the world for forty days after His resurrection, during which time we have a record of eleven different appearances, or visits to His disciples; and that He was seen by at least 520 witnesses who could testify, "We have seen Him since He rose from the dead."

He first appeared to Mary Magdalene, early Sunday morning, after He had "burst death's bars asunder;" and it was near the sepulchre.

2. That same morning, He appeared to the women returning from the tomb, meeting them near the city.

3. To Simon Peter alone—near Jerusalem.

4. Walked with the two, on the way to Emmaus.

5. Came into the room where the ten disciples were gathered, listening to the story of the two who had seen Him—at Jerusalem.

6. A week later, the second visit to the disciples when Thomas was present—at Jerusalem.

7. To seven disciples who had been fishing.

8. To eleven disciples on a mountain in Galilee.

9. To above five hundred brethren—in Galilee.

10. To James only—at Jerusalem.

11. Thursday, May 18th, on Mount Olivet, near His beloved Bethany, to the eleven, at His ascension.

For forty days He had, "by many infallible proofs, shewed Himself alive after His passion, being seen of them, and speaking of the things pertaining to the kingdom of God."

Now He was to leave them to carry on the work which He had so grandly begun, and go to the Father. He had told them of this before, and had said:

"I will not leave you comfortless: I will come to you.

"Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

“Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

“Now I go my way to Him that sent Me; but because I have said these things unto you, sorrow hath filled your heart.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

“I have yet many things to say unto you, but ye cannot bear them now.

“Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.”

Having said this to the disciples before His death, now that He is alive and about to leave them He reminds them of His promise.

He walked, as He had done so many times before, up the slopes of the Mount of Olives, and when near to Bethany said to them

“Do not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

“When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

“And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

“And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

In Luke the ascension is spoken of as follows:

“And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

“And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.”

Jesus has gone away from earth now. “Gone up on high.” Gone “into heaven itself, now to appear in the presence of God for us.”

He is there as our Advocate, Intercessor and High Priest, in fulfillment of the type under the law.

“Lift your glad voices, He conquered the grave,
Jesus, Immanuel, Almighty to save;
Shout to the tyrant, ‘Thy chains are all broken;’
Sing, for the voice of Jehovah hath spoken.
Open the portal,
Ransomed immortal;
Life shall endure with Eternity’s wave.



“HE WENT UP”

“ Lift your glad voices, ye nations, and sing ;
 Let the high anthem re-echo and ring,
 Sing, for the bright One that slept in the manger
 Comes ; and the earth that once pillow'd the stranger,
 In rich adorning,
 Hails the glad morning,
 Blossoms to Eden, and welcomes her King.



THE STRANGER RETURNING FROM A STRANGE LAND

“ Lift your glad voices, He cometh again ;
 Sound out the tidings o'er earth and o'er main !
 Sing, for the dark days of evil are ending ;
 Shout, to the Bridegroom with angels descending,
 Bride of Jehovah,
 Welcome thy Lover !
 Sing, for He cometh, He cometh to reign.”

“But I will see you again, and
your heart shall rejoice.”

CHAPTER XXVII

JESUS COMING TO OUR WORLD AGAIN



ONE away from earth now, but not always to remain away. He left a promise of His return some day to the world which He had come to save. He is to return and complete His grand work of redemption, and take His people unto Himself.

I love to sing the old song of early days:

“ ’Tis the very same Jesus,
’Tis the very same Jesus,
’Tis the very same Jesus,
The Jews crucified.

CHORUS.

“ But He rose, He rose, He rose,
And went to heaven in a cloud.

||: “ One Joseph begged His body, :||
And laid it in the tomb. — CHO.

||: “ The grave it could not hold Him, :||
For He was the Son of God. — CHO.

||: “ Go preach to every nation, :||
And tell to dying men,

“ That He rose, He rose, He rose,
And went to heaven in a cloud.

"IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN."



||: "But oh ! He said He'd come again, :||
And take His people home.

"Then we'll rise, we'll rise, we'll rise
And go to meet Him in a cloud."

Three hundred and fifty times the Old Testament prophets spoke of the coming of Jesus to our world as the promised Seed, Messiah and Redeemer ; and these three hundred and fifty prophecies were fulfilled when He came in the long ago, to Bethlehem, Nazareth and Calvary.

Three hundred and eighteen times,—one verse in every twenty-five,—in our New Testament speak of His coming the second time ; and these three hundred and eighteen New Testament prophecies and promises of His return will be as wonderfully and literally fulfilled as were the three hundred and fifty so long, long ago.

Talking to the disciples one day, Jesus said :

"Let not your heart be troubled : ye believe in God, believe also in Me.

"In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also."

You will notice that He said, "If I go, I will come again." There is an "if," but it is on the going away. The coming again is a positive statement. "*I will come again.*"

Did Jesus go away ?

Yes, for we not only have the Scripture declaration, but we have the fact demonstrated beyond the shadow of a doubt.

Listen to the Scripture testimony :

"So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God."

"And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

“And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.”

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

“And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel.”

“Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.”

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

“And He shall send Jesus Christ, which before was preached unto you:

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

“For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

Thus we see the truth and fact of the ascension of Christ, that He “went up” on high, “into heaven itself;” “into the presence of God;” that He sat down “on the right hand of God.”

Let us see how the Scriptures demonstrate the fact.

From Olivet’s Mount the disciples went, as Jesus told them,

to Jerusalem, and tarried with one accord in prayer, waiting for the promise of the sending of the Comforter; for the day of Pentecost.

“And when the day of Pentecost was fully come, they were all with one accord in one place.

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

The disciples, filled with the Spirit, preached the gospel in seventeen languages that day, so that people from all around heard the good news in their own native tongue and language. Because people marvelled at this Peter stood up and said, “this is that which was spoken by the prophet,” and then spoke of God’s promise to pour out His Spirit in the last days. Continuing he said:

“Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:

“Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain:

“Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

“This Jesus hath God raised up, whereof we all are witnesses.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.”

Thus we see that because Jesus before His death promised

to send the Holy Spirit, and then after His death, burial, resurrection and ascension to the Father's right hand, fulfilled that promise, and poured out the Spirit in such a wonderful manner upon His disciples to qualify them for work in His service; demonstrates the fact that *He was there to send the Spirit.*

Yes, Jesus went to the Father, but He will return.

"I will come again," He said.

As He "went up" that day from Mount Olivet, the angel visitors said to the wondering disciples:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Let us read a few of the many promises of His coming again:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Ye turned to God from idols, to serve the living and true God;

"And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that

day: and not to me only, but unto all them also that love His appearing."

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

"Preach the word."

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

We not only learn from the above that Jesus is coming again the second time, but that He is coming personally, literally, visibly; and also as Judge of all. Coming to raise the dead; to give rewards; to establish His kingdom.

God has commanded all men everywhere to repent

"Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

In that wonderful sermon which Jesus delivered two days before His death, He said:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

“And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

“And He shall set the sheep on His right hand, but the goats on the left.

“Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

“Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

While there are the two classes, good and bad, saints and sinners, in our world to-day; in His original plan God did not make a place of punishment for man. He did prepare a kingdom and a home, but the place of punishment is for “the devil and his angels.” If we commit sin, and thus make demons of ourselves, we must not find any fault with the Judge by-and-by if He shall send us to the place prepared for Satan and his hosts, and we perish with them.

Remember that, “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

We have come a long journey in our little book; from Adam and Eve in the beautiful Garden of Eden until now, is some six thousand years, and the fulfillment of prophetic utterance and Scripture prediction indicate to us, that we “are almost home;” that soon our King is coming to take unto Himself His great power and reign as “King of kings, and Lord of lords.”

Are we ready for this grand event? If not, let us make haste and receive “JESUS OUR FRIEND,” as our Saviour; for “they that were ready went in with Him to the marriage: and the door was shut.”

How truly has the poet said:

“He will come, perhaps at morning,
When to simply live is sweet;
When the arm is strong, unwearied
By the noonday toil and heat;
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

“He will come, perhaps at noontide,
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh,
Then through all the full-orbed splendor
Of the sun’s meridian blaze,
There may shine the strange new beauty
Of the Lord’s transfigured face.

“Or, it may be in the evening —
Grave and sombre is the sky,
Clouds around the sunset gather,
Far and dark the shadows lie.
When we long for rest and slumber
And some tender thoughts of home
Fill the heart with vague, sad yearning,
Then, perhaps, the Lord will come.

“If He only finds us ready
In the morning’s happy light,
In the strong and fiery noontide,
Or the coming of the night —
If He only finds us waiting,
Listening for His sudden call,
Then His coming when we think not
Is the sweetest hope of all.”



JESUS OUR FRIEND. PAGE 205.

YOURS FOR SAVING THE CHILDREN,
WARREN N. TENNEY.



" Arguments are the pillars of the temple of truth.

Illustrations are the windows to let in the light."



CHAPTER XXVIII

THE BLACKBOARD, AND HOW TO USE IT

" From everything our Saviour saw,
Lessons of wisdom He would draw ;
The clouds, the color of the sky,
The gentle breeze that whispers by,
The fields, all white with waving corn,
The lilies that the vales adorn,
The reed that trembles in the wind,
The tree where none its fruit can find,
The little birds that fly in air,
The sheep that needs a shepherd's care,
The pearls that deep in ocean lie,
The gold that charms the miser's eye —
All from His lips some truth proclaim,
Or learn to tell their Maker's name."



HERE is clearly a rapid growth in the use of object lesson among acknowledged leaders in Christian work, especially in Sunday Schools, and among the young in their various Societies.

Object teaching, by pictures, drawings, diagrams, or by materials shown, is coming to be more and more the method of teaching the gospel, as well as in secular and scientific work, and in the Sunday School as well as in the day school.

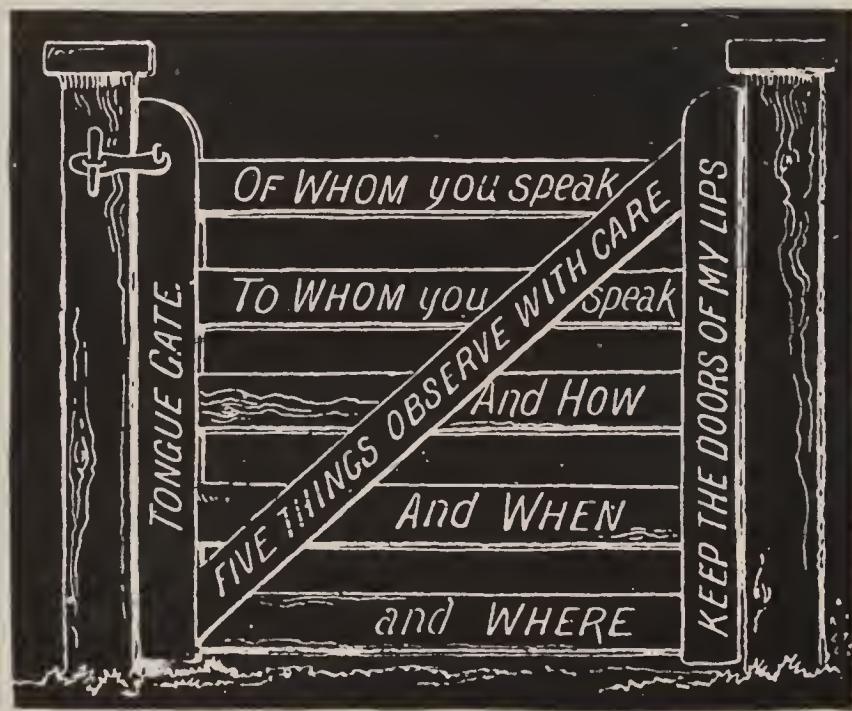
You know that the church bells rang last Sunday, calling the people to divine worship, for you *heard* the sound. You

smelled the perfume and fragrance of the beautiful flowers that you *saw* on the way to the church. You very much enjoyed your dinner, because the food *tasted* so good. "A very warm day," you said, because you *felt* the rays of the bright mid-summer sun.

The best Sunday School teacher is the one who puts the five senses of her bright-faced boys and girls at work.

It is said "that the eye takes in *eighty times* as much as any one of the senses, and twenty times as much as the other four combined."

Let me open to you the gate of practice, that we may enter and explore the fields of knowledge and research, that shall be helpful to all in gospel work.



Perhaps a word to the boys and girls, first. What can you read on the gate? Who can repeat the entire verse?

All right, Johnny, try it.

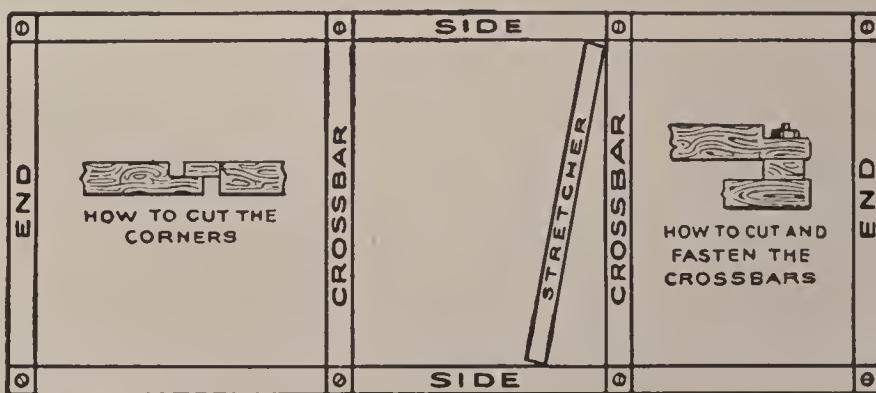
"Five things observe with care:
 Of whom you speak,
 To whom you speak,
 And how and when and where."

I have found that while blackboards made of wood, slate and hyloplate are all good, the best material upon which to draw pictures is the blackboard cloth called *Lapilinum*, which comes both three and four feet wide and in any length you may desire. See advertisement on the last page of this book.

After you decide the size of the blackboard you want, get the cloth, and then make a frame upon which to stretch it very tightly. White wood will make the best frame, as it is most free from knots and is less liable to warp. Cut your strips an inch and a quarter wide and the length desired, cutting the corners, so they will match smoothly (see cut below), then fasten with screws or screw-headed bolts.

Make the frame three-fourths of an inch smaller all around than the cloth. Spread the cloth on the floor, black side down, and fasten it upon the frame by tacking the center of the sides and ends first, drawing the cloth very tightly, then tack on all around. Fasten one end of the crossbars, using screws or screw-headed bolts and then with the stick which is marked "stretcher" in the cut, which is a little shorter than the crossbars, gently stretch the cloth tightly like a drumhead and fasten the other end of the crossbars. Notice how to cut the end of the crossbars and also place a half-inch block underneath, so that as you mark upon the board you will not hit the crossbars. This will make a fine smooth surface that will show your drawing clearly. The back of your board when completed will look like this cut. Study it carefully.

To clean the blackboard wash with a sponge and clean water, but do not erase with a hard eraser as it makes it glossy and smooth.



For chalk, the colored Lecturer's Crayons are the best and come half an inch square, three inches long and in twelve colors. With such a variety you can make many very pretty combinations in letters, sketches and landscape designs. Some colors blend and harmonize and if you study them a little as you make letters and draw pictures you can make the chalk really *talk*. Try this motto,

GOD IS LOVE

making the letters with the side of a piece of crayon an inch and a half long, using bright blue, shade with bright red half an inch wide and edge with yellow. Very pretty you say, yes, and blessedly true.

If you were to place the words of the well-known hymn, "What a Friend we have in Jesus," upon the board you would not want it like this, all in white,

WHAT
A FRIEND WE
HAVE
IN JESUS

but
rather
WHAT A
FRIEND
WE HAVE IN
JESUS

and you would make the word "Friend" in bright blue, shaded with bright red and edged with yellow; the name "Jesus" in yellow shaded with bright red and edged with yellow; the rest, white. We talk about friends being true blue you know.

Do not think that because you are not an artist that you cannot use the blackboard. Boys and girls who will imagine that sticks and brooms are horses and dolls are babies, can imagine that straight marks are men and women, and much should be left to the imagination and thought of the child.

In one Sunday School the lesson was about Zaccheus and the teacher showed the class a picture something like this one

of Zaccheus up in a tree. One little girl went home from the Sunday School and said to her mother:

"Jesus told Zaccheus to come down out of the tree, but he didn't come down."

If that teacher had drawn a tree upon the blackboard and made a mark up in the tree to represent Zaccheus, and under the tree on the ground a large yellow mark to represent Jesus, and a lot of white marks to represent the people, and then when Jesus said to Zaccheus "Come down," erased the mark in the tree and made one on the ground in front of Jesus, it would have been just what that little girl was looking for.

A little boy who had done something wrong was feeling very badly about it. His teacher said to him:

"God will forgive you for Jesus' sake and make your heart all clean." Then, stepping to the blackboard she made a crooked heart, in dark pink crayon, bunches on the sides, inside the heart made a serpent, a cigar, a bottle, a pipe and smoke so that they would spell the word "sin," then "wrath" "hate," and "murder," (spell the word murder backwards and it is "red rum," which causes most all of the murders) printed "bad" over the top, and then asked, "Who can make a bad sinful heart clean?"

"Jesus can," was the ready answer.

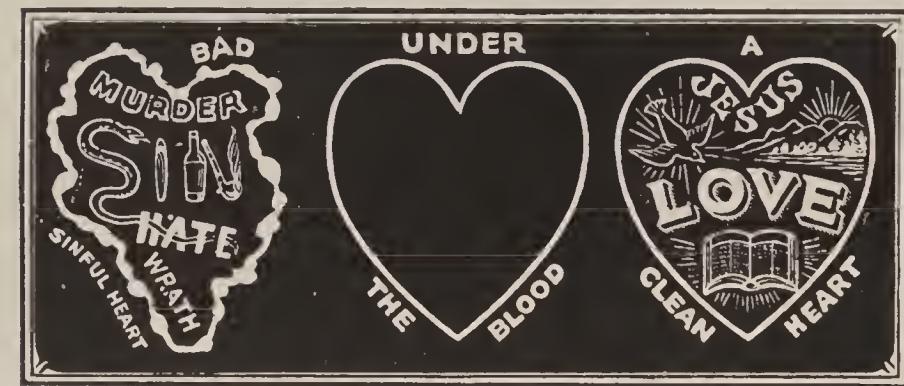
But how? Wash it in His blood? Then, covering the heart all over with bright red, and changing the shape, not only covering the heart and all the bad things in it, but the words "bad sinful heart" as well, all "under the blood."



ZACCHEUS IN A TREE

But, are the bad things all washed away by the blood, or are they simply covered up? With a large wet sponge she washed it all off except the outline, and then made a white outline outside of that. When the board was dry, (you can hurry it by fanning) drew a Bible in the bottom, in white outline, edge orange, and cover bright red; rays shining from it, yellow. Printed "Love" in large yellow letters shaded with bright red, edged with yellow. Drew hills in dark green; sun, and rays, yellow; dove, white; "Jesus" yellow shaded with bright red edged with yellow, and every one in the class saw the

lesson plainly.



JESUS CAN MAKE OUR BAD HEARTS CLEAN

Here is good practice for one just beginning to use the blackboard. Make straight lines, both horizontal and perpendicular. You can make the first one quite easily. Now make others of the same length and distance from each other.



Another thing to observe in drawing is the law of perspective. This large word simply means, make the drawing so that

it will look as the eye sees it. Look down a railway track on a long straight stretch and it will look like this picture.



Notice how much smaller the rear cars look, and the track seems to almost come to a point.

Why is this? It is simply a law of human

vision. Your eyes are made that way. At a certain distance comes the vanishing point.

Everything seeks the level of the eye. This is why if you look at level land it seems to rise in the distance, looks like quite a hill in the road ahead of you and yet when you get there it is level. Why is this? A law of human vision, and in the drawing this fact must be observed, and is called the law of

perspective. To study the houses in this picture carefully will help you to see this point clearly.

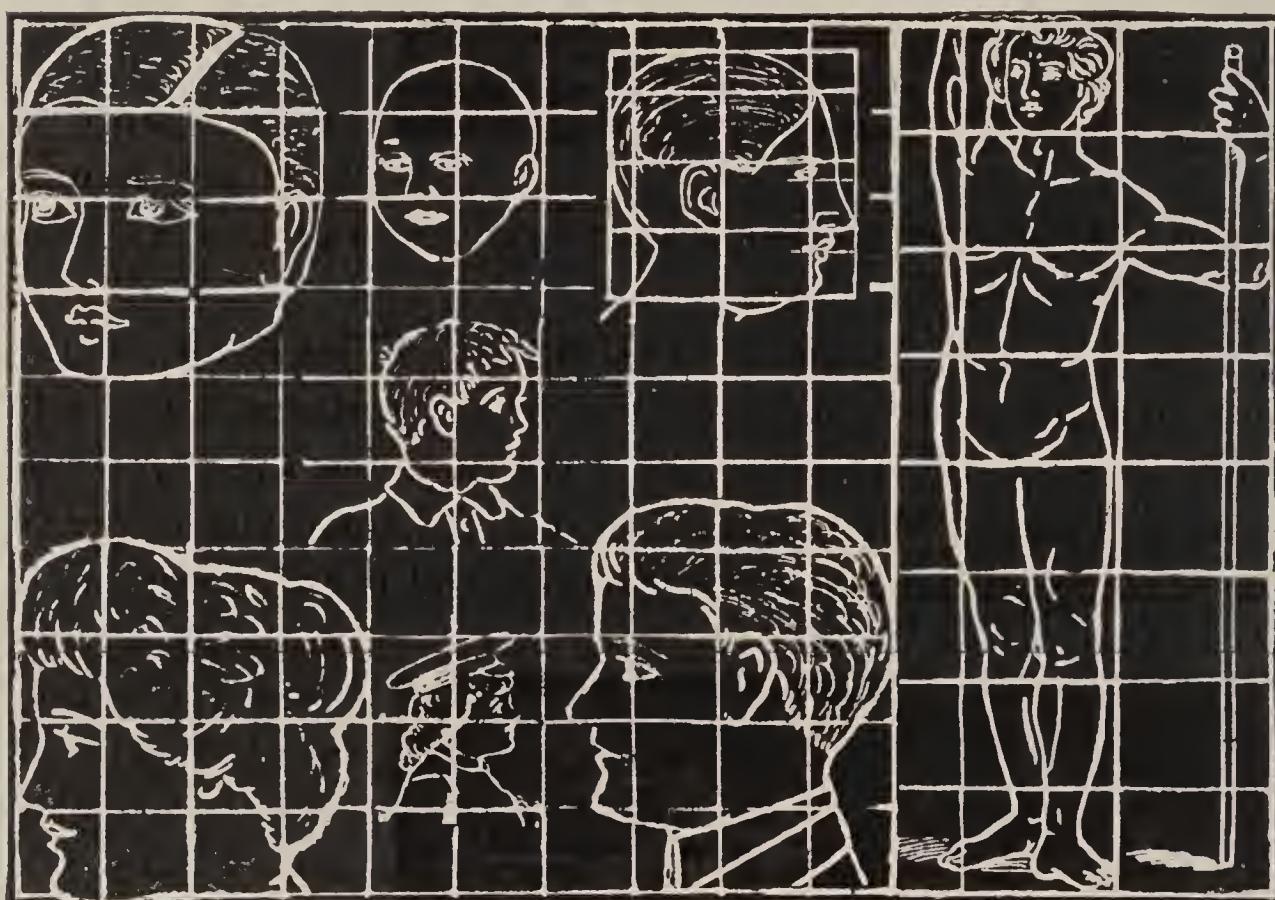
Note carefully how each house is drawn.

Hold the book in your left hand and about a foot from your eyes and get a side view, and you will see that the picture is drawn to make it look natural. The train and railroad is from a photograph and shows it as it looks to the eye, while the houses are drawn that way to illustrate this law of perspective which is necessary to correct drawing. A little practise will help you on nicely.



Did you ever study faces, and the proportion of the owners of the same, as you have met them in the Church, the public place, upon the street car, the steamboat and railway train?

What a difference. What a contrast between them. No two faces just alike in every particular, and yet such a resemblance that one is reminded of the words of the great Apostle to the Gentiles, when he said, God "hath made of one blood all nations of men for to dwell on all the face of the earth."



Please notice in the design here, the various squares, and the part of the face which is drawn in each. Note that the face may be divided into three parts, and that it is the same distance from the chin to the nose, and from the nose to the upper part of the eyes, and then to the hair, while the nose and ear are of the same length. Observe also the proportion of the various parts of the person in the man behind the squares, and the part drawn in each.

If you divide your blackboard into squares in the same way,

for practice, it will help you very much, and in time you will be able to draw heads, faces and persons without using the lines and squares.

We usually make blackboard drawings in outline, but here is one in solid form. Yes, he is a beauty, and if he could only speak, I think he would say: "A drink of water, please."



Here are some letters for practice, and usually block letters are the best as they are the most quickly made and easily read. By careful study of the designs where directions for shading and coloring are given, you will be able to draw and shade them all.

**A BIG LETTER
IS ALL RIGHT IF YOU LIKE
them that way**

A B C D E F G H I J K L M N O P Q R S T
U V W X Y Z & Figures 1 2 3 4 5 6 7 8 9 0

ALSO CAPS, SMALL CAPS and Lower Case. ? !

a b c d e f g h i j k l m n o p q r s t u v w x y z : .

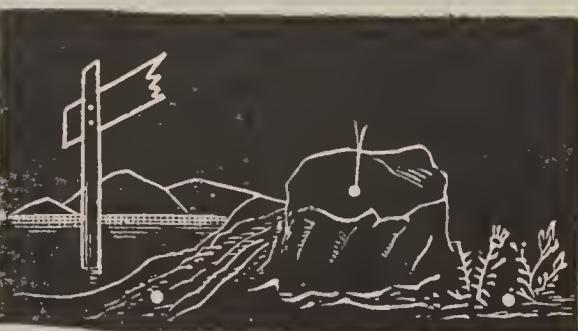
The interesting part of blackboard work is to see the picture grow!

Here is a sample Chalk-Talk, just to give you a start in the good work. See it grow!

When Jesus was here among men, He spoke many parables, and among them He told of a man who sowed some seed,

and some of it fell by the wayside. You will notice the guideboard by the roadside, and a small seed in the road. It will not remain there very long as the little birds will come and pick it up. Some of the seed which the good farmer sowed, fell on the stony ground. It began to grow quickly, but we will watch and see. Here is a little seed that

Draw the guideboard first, white outline; ground and hills, dark green, shade with yellow; seed, bright red.



WAYSIDE

Ground, dark green; thorns, light green, shaded with white.

some of it had increased so that he had thirty times as much



UPON STONY PLACES

Outline the stone in white, shade with brown; blade growing from seed, light green.

found its way among the thorns. But the thorns grew so much faster than the little seed, that it became choked: The seed is the same in all these places, and here is another kind of ground mentioned,—good ground. In this the seed began to grow very quickly, and soon there was fruit. The farmer found that

as he had sown; although he sowed the same amount of seed on all the different kinds of ground; some had increased sixty times, and some one hundred times. This was a bountiful crop.

Here is something else.

What have I made now?

"A Bible," said Mary.

Yes, God's Word.



THE GOOD GROUND

Ground, dark green, tinged with yellow; trunk of trees, brown; foliage, light green, shaded with yellow.

See its rays
of light shin-
ing out!

What is
this that I
have now
printed un-
der the
Bible?

"Eternal



THE SEED IS THE WORD OF GOD

Outline of Bible, white; edge, orange; cover, bright red; rays, yellow; "God's Word," orange; "Eternal Life," light blue, shaded with bright red, edged with yellow.

Life," re-
plied John.

Right!
and comes
to all who
obey the
word of
God.



WHEN THE SUN WAS UP

Birds, in white outline; sun and rays, yellow; wilted

well, stalk, light green, tinged with yellow.
well, what is this coming up early in the morning, behind the guideboard, the rock, and the hills?

"Oh, the sun!" exclaimed Grace.

Yes, and when the sun came up so brightly, you see the plant which came from the seed on the stony ground was very soon withered.

"That was a fine little picture story Jesus told that day, but what does it mean?" asked Jennie.

Harry, you may read what Jesus said about it. He then read in his own New Testament which he had in his pocket:

"Now the parable is this: The seed is the word of God.

"The sower soweth the word.

"And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

"And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

"And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

"And these are they which are sown among thorns; such as hear the word,

"And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

"And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred."

"Oh, I see," said Albert. "People's hearts are like the different kinds of ground."

Yes, that is it. I trust that all of our hearts may be like the good ground, and that we may bear "fruit unto eternal life."

The sun is a great blessing to us all; while it may wither the grain growing on the "stony ground," it will ripen the grain on the good ground. We love the sunshine. Can we not sing our sunshine song?

“ There is sunshine in my soul to-day,
More glorious and bright
Than glows in my earthly sky,
For Jesus is my light.

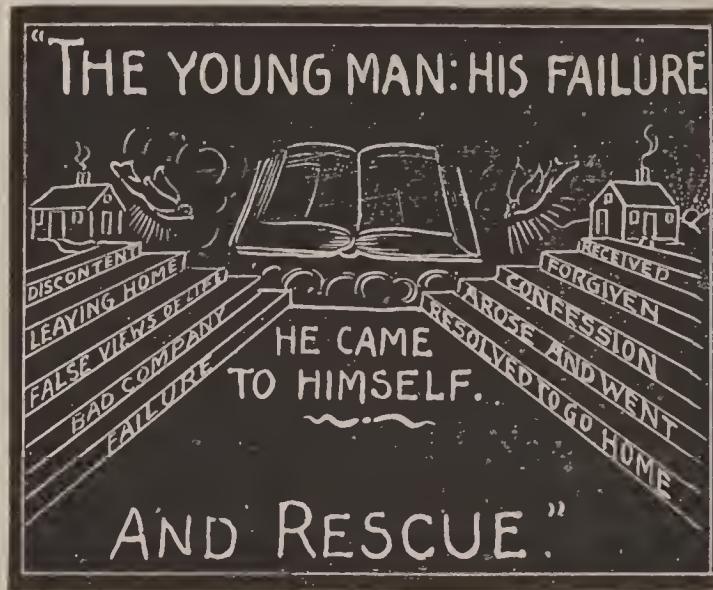
“ O there’s sunshine, blessed sunshine,
When the peaceful, happy moments roll ;
When Jesus shows His smiling face
There’s sunshine in my soul.”

Here are a few blackboard designs which may be helpful in the work, but will surely be good for practice, and in time you will be able to make up your own designs.

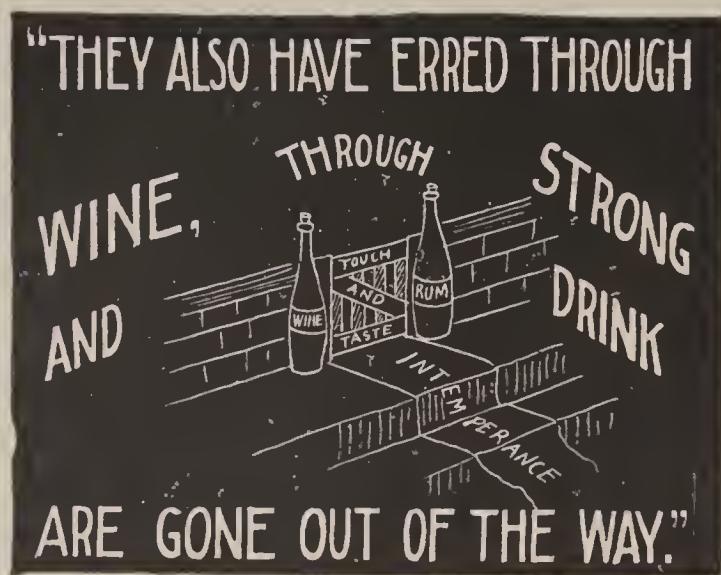
One day Jesus told of a young man who had a pleasant home, but who became discontented and got his father to give him his part of the inheritance. You will notice in the picture here that there are five steps in his downward career. Discontent, Leaving Home, False Views of Life, Bad Company, and then Failure.

In his condition of failure with not enough to eat, he came to himself and thought of home, with “bread enough and to spare.”

He made a resolution, and that was a good thing to do, and then he did a better thing, Arose and went.



Draw the houses first, in white outline; paint the window sash red, and put on green blinds; chimney, dark red; ground, dark green; draw two trees, trunk, brown, leaves, light green, shaded with yellow; steps and lettering on the downward side, dark pink; on the upward side, white; both the doves and rays from them, yellow; Bible, outline, white; edge, orange; cover, red; rays from it, yellow; “He,” “to” and “Him,” dark pink; “came” and “self,” white; sun and rays, orange; roof of the houses, dark pink; all the rest white, edged with bright red.



Draw the fence and gate first, outline, white; bottles, dark pink; "through," and steps downward, dark red; "Intemperance," bright red; all the rest white.

you wandering in the far-off country? Are you trying to live upon the husks that the mere pleasures of the world supply? Come back to "Our Father's" house, and receive a *royal welcome home*.

Many of our boys and girls in the public schools study drawing, and so you will find, my dear Sunday School Superintendent, or Teacher, that there are two things to be avoided:

Do not make the drawing so crude that your pupils will be looking at it and saying, "I could do better than that myself;" and do not make the picture so fine that they will be admiring it and say, "What a beautiful picture!" and thus lose the lesson you wish to teach.

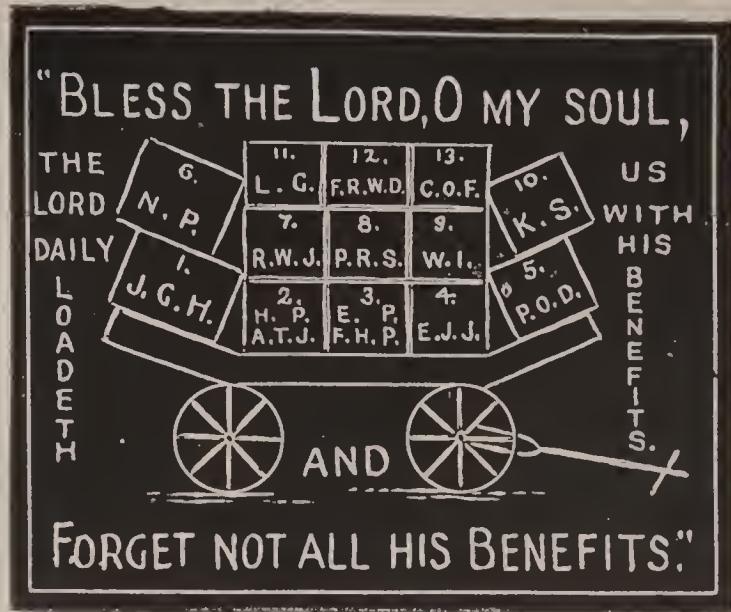
Aim simply to draw something to illustrate the point or points in the lesson which you are teaching.

The blackboard review on the Sunday School lesson should aim to clinch the important truths of the lesson. I always try when illustrating the lesson before a school, to find something in every lesson for the school that will afford present help, and thus bring a blessing to every scholar.

Soon the upward steps brought him back home, to a royal welcome and a hearty "Thanksgiving Feast."

This story of "The Young Man: His Failure and Rescue," is the story of many a young man to-day.

Young man, have you passed through the gateway of temptation toward the downward steps of intemperance? And are



A suggestion for Review Sunday, the text given, being the Golden Text for the Quarterly Review, "Bless the Lord, O my soul, and forget not all His benefits;" and the other, "The Lord daily loadeth us with His benefits;" the design, a baggage truck loaded with cases labeled for each lesson.

Another Quarterly Review suggestion. As the lessons of the Quarter center around the Christ as given in the Golden Text: "Thou art the Christ, the Son of the living God," and as the Cross is an emblem of the Christ, we have placed upon it a design illustrating each.

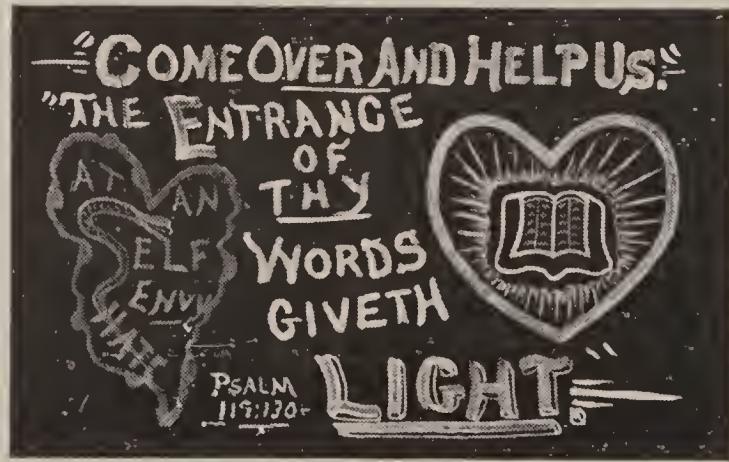
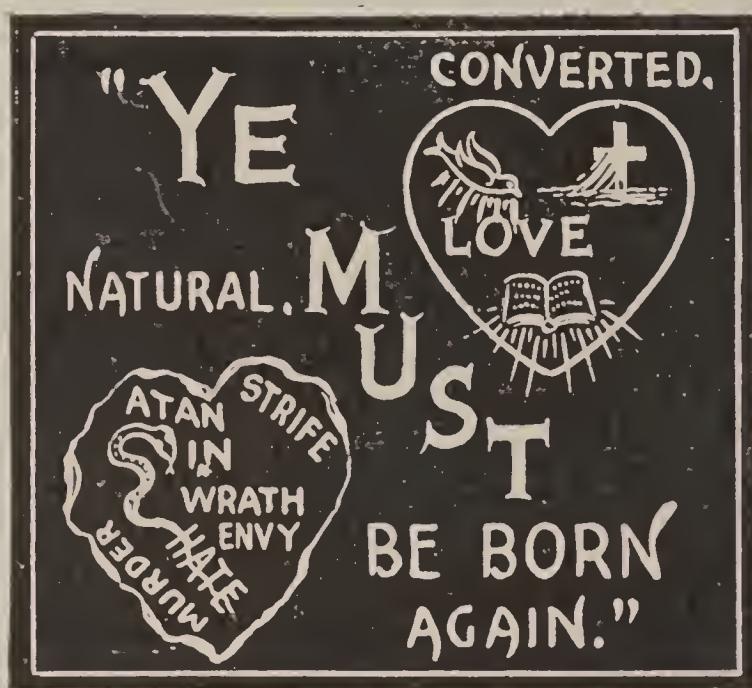
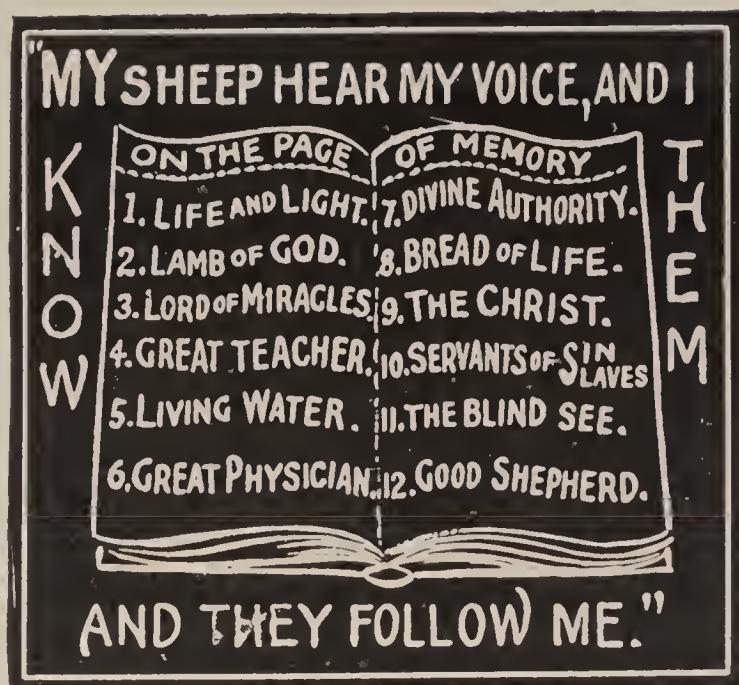
The sunshine and cheer of this picture should dispel worry and cure "the blues." To read, "Casting all your care upon Him for He careth for you," and to know that "God's watch-care is over all," and

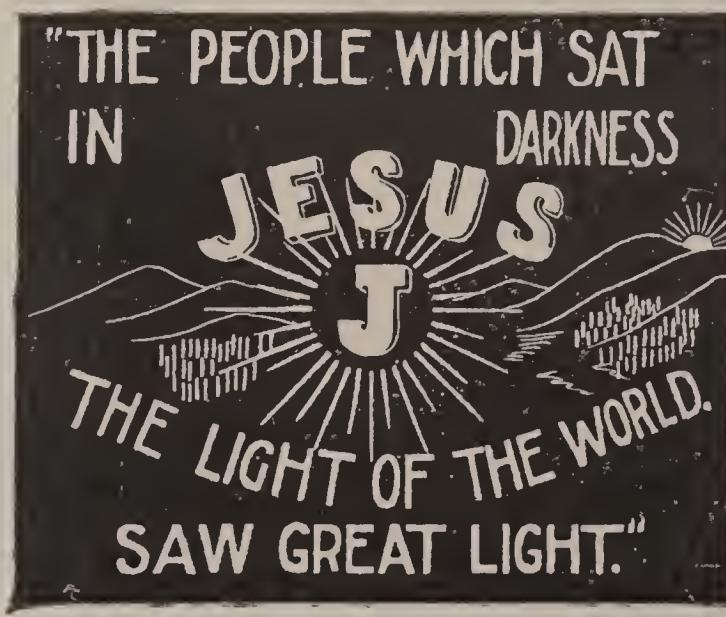
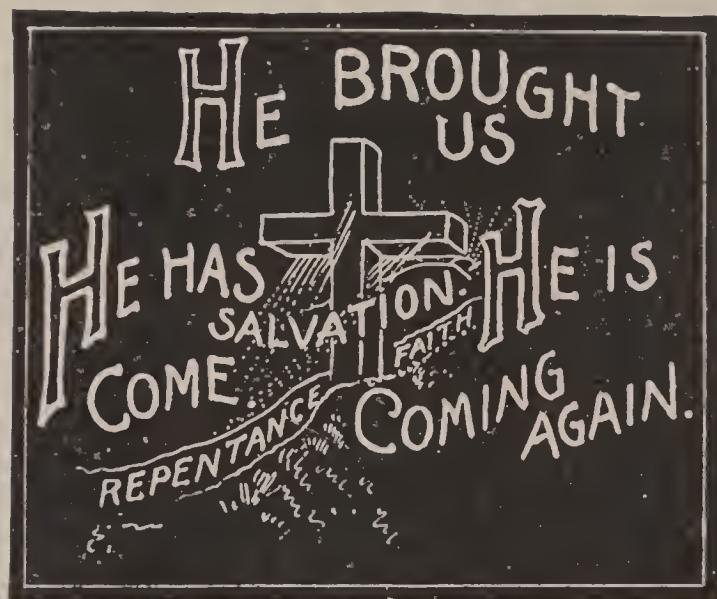
His watchful eye is upon us, what need we fear?

Another Quarterly Review design. The titles of the various lessons are numbered and printed "On the Page of Memory," surrounding the Book of Remembrance, is the Quarterly Golden Text: "My sheep hear my voice, and I knew them, and they follow Me."

This picture calls to mind the visit of Nicodemus who came to Jesus by night, when our Saviour said to him, "Ye must be born again," or as in the marginal reading, "from above." Converted and filled with the Spirit.

How dark the heart is that is filled with sin. Truly, "The entrance of Thy word giveth light." When the heart is enlightened by God's Word it is ready to help others, and to hear the invitation, "Come over and help us."





Sin had made our world a very dark place when Jesus the true light came. What a message it was, "Unto us a child is born, The Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of peace." Yes, "the true light now shineth."

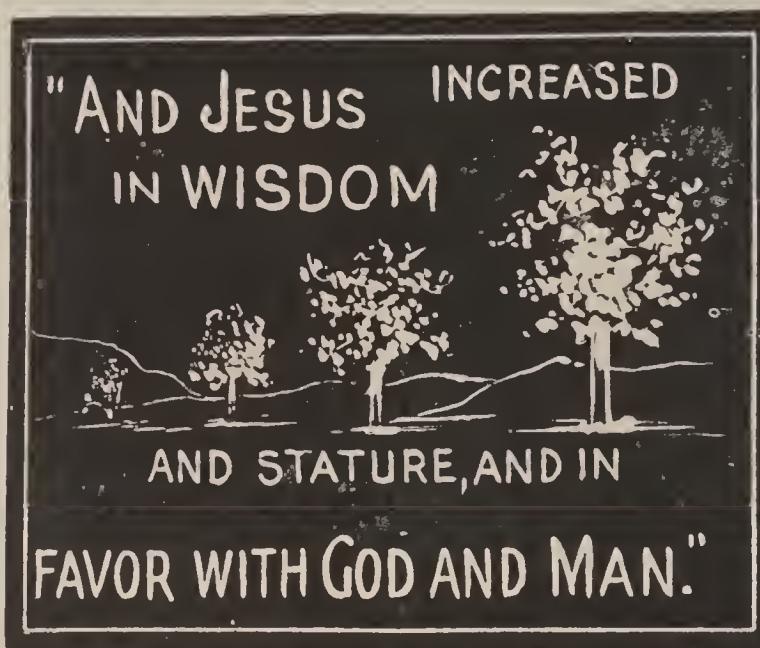
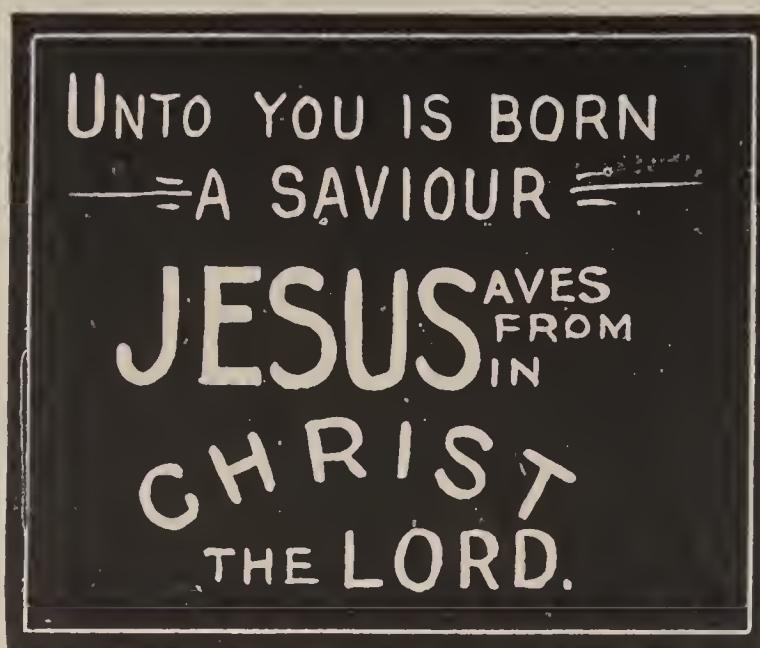
"Jesus has come, "He brought us Salvation, "He is coming again." We obtain this Salvation by "Repentance," and will receive the eternal Salvation by walking in the path of "Faith." The blood of Calvary will wash away our sin, and the heavenly sunlight shine upon our pathway.

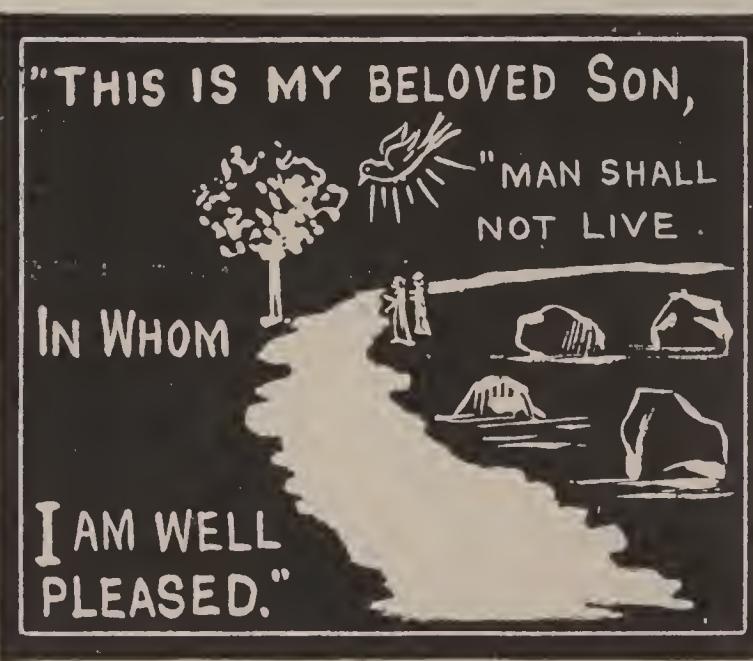
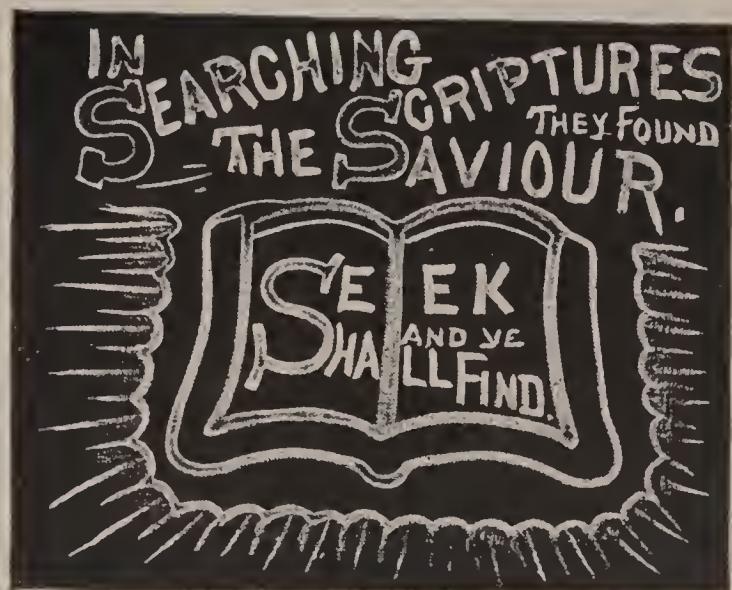
What a wonderful change when "Jesus the light of the world," came in the long ago. No wonder that "The people which sat in darkness saw a great light." Has He lighted up your heart and life? Let the sunshine in.

What a wonderful message the angels brought to the Bethlehem shepherds when they said, "Unto you is born a Saviour which is Christ the Lord." What a grand truth, that "Jesus saves from sin."

"And Jesus increased in wisdom and stature, and in favor with God and man." As the small tree from the tiny acorn grows gradually into the monarch oak of the forest, so the Boy of Nazareth grew to be the Mighty Man of Galilee.

D. L. Moody, to illustrate the power of Salvation to free from sin, took an empty glass and a pitcher of water, from the table beside him, and said, "This is sin," referring to the air in the glass. "It can't be emptied out. The right way to get sin out, is to pour Salvation in, so," he continued, pouring the glass full of water.





To know a thing sure for yourself, is much better than to believe a thing because somebody said so. Search for yourself. Of those in the lesson it is said that "In Searching the Scriptures, they found the Saviour," and the promise is to *you*, "Seek and ye shall find."

Many were the witnesses to the fact of Jesus as the Promised One, but none could be of more assurance to Him or of certainty to us, than the witness of the Father: "This is My Beloved Son, in whom I am well pleased."

What a Promise! "My God shall supply all your need." The widow who took God's prophet as a boarder when she had only enough for one cake found it true that, "The barrel of meal shall not waste, neither shall the cruse of oil fail."

Weary, tired soul, seeking for rest, do you hear this? The words of the world's Great Saviour and Friend! "Come unto Me, all ye that labor and are heavy laden and I will give you rest." Why not "Come to Jesus" by the path of "Repentance," and "Come today."

What a wonderful prayer! In the hearts and on the lips of more people than any other petition ever offered. Its complete answer fulfills every desire here and hereafter, in this world and in the world to come; in the present life and the life eternal.

A petition of the Lord's Prayer. A little boy said:

"Mamma, I know why Jesus taught us to pray, 'Give us this day our daily bread,' He wanted us to have it fresh every day."

JESUS is the true Bread from heaven.





A little glimpse of Jesus which shows that before the beginning of His public ministry He was conscious of His great life work. "The Spirit of the Lord is upon me." "To preach the acceptable year of the Lord." "This day is this Scripture fulfilled in your ears."

What a blessing and help to His Disciples had been the Great Teacher. He was to leave them and return to His Father. In their sorrow at this announcement Jesus said to His loved followers:

"I will pray the Father and He shall give you another Comforter."

A Missionary Chalk-Talk. All can either "Go" or give to "Send" some one else into the ripened harvest fields, "at home," or "abroad." "Do something for Christ" in earth's great harvest, for, "The Harvest is ready."

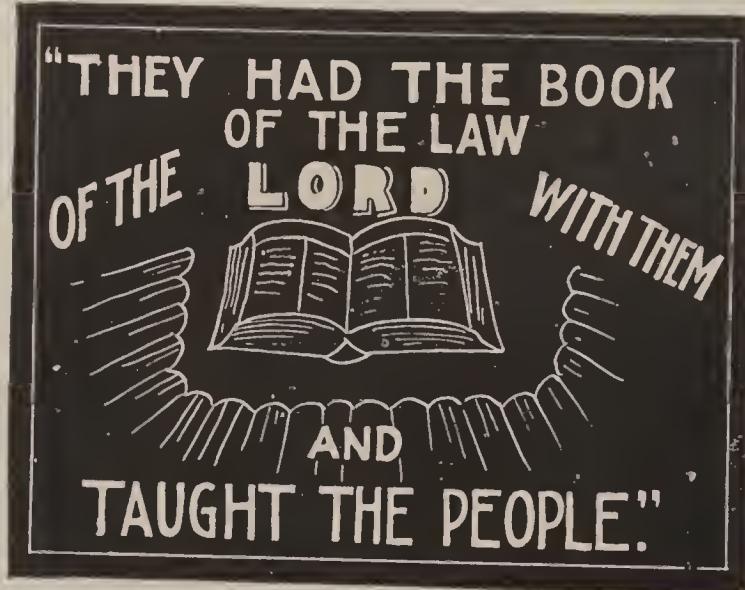
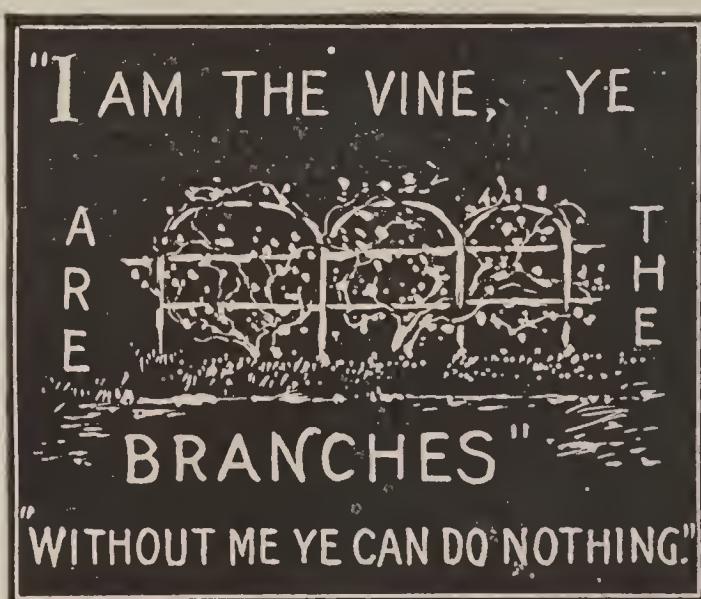
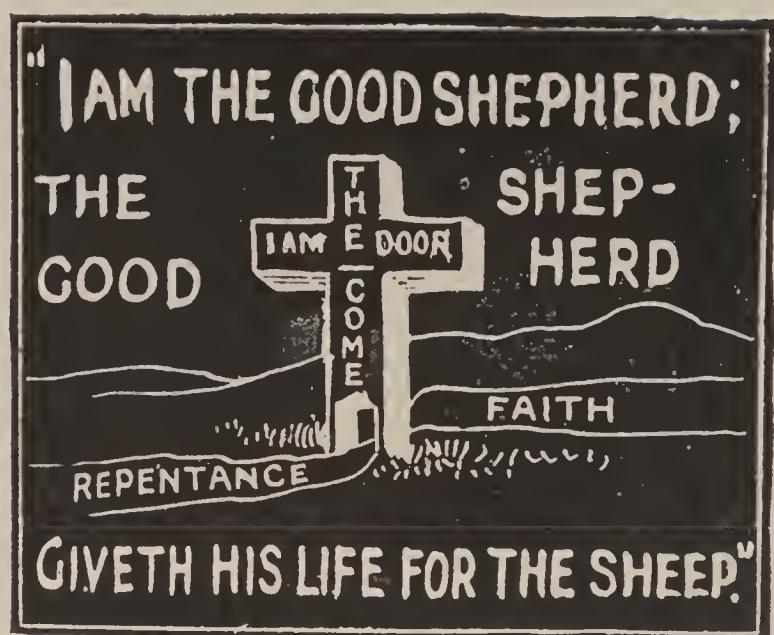
"How often do we think of and repeat the beautiful 23d Psalm.

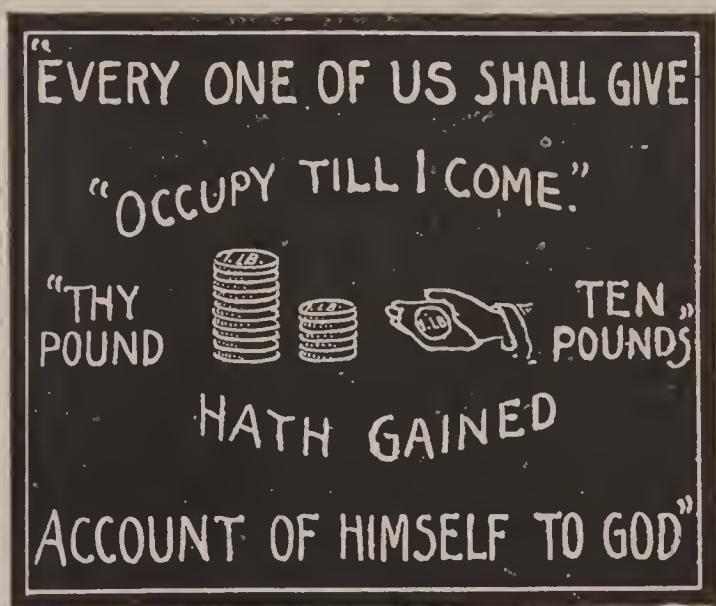
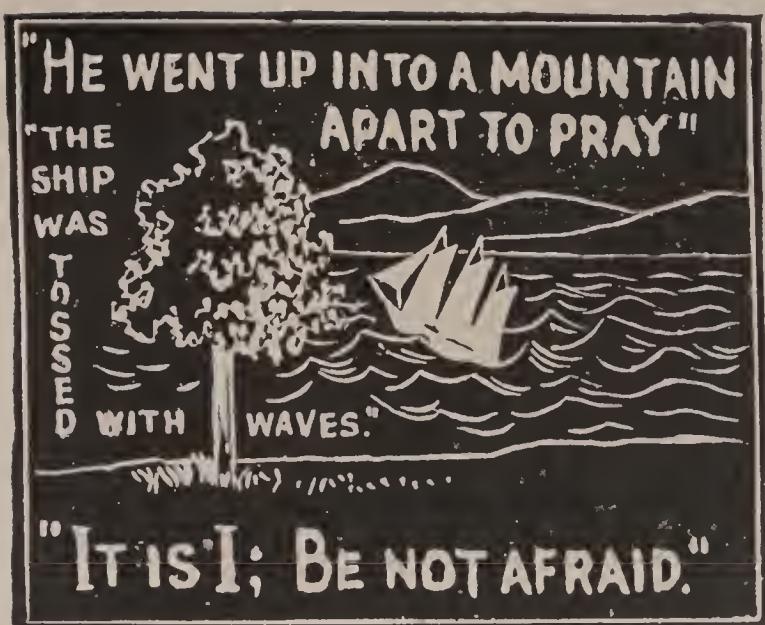
Jesus says: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

He is the Door, and also the Way. Pass in by "Repentance," and enter the pathway of "Faith."

What a beautiful illustration of the relation of our Lord Jesus to His followers; "I am the Vine, ye are the branches." How true the words, "Without Me ye can do nothing." The thought here is, cut off, severed from Me ye can do nothing. The cut off branch soon withers away and the fruit does not mature.

Many people excuse themselves with the reply, "I did not know." But they might have known. "They had the Book of the Law of the Lord with them and taught the people."





Jesus often sought His Father's help, "He went up into a mountain apart to pray." The Disciples needed help as "the ship was tossed with waves." He came to them saying, "It is I; be not afraid."

Webster, when asked to mention the greatest thought of his life, said:

"My personal responsibility to God."

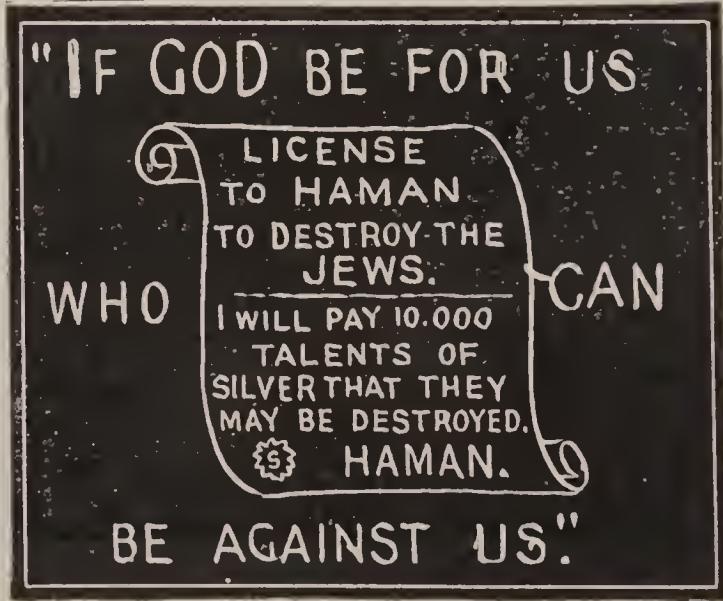
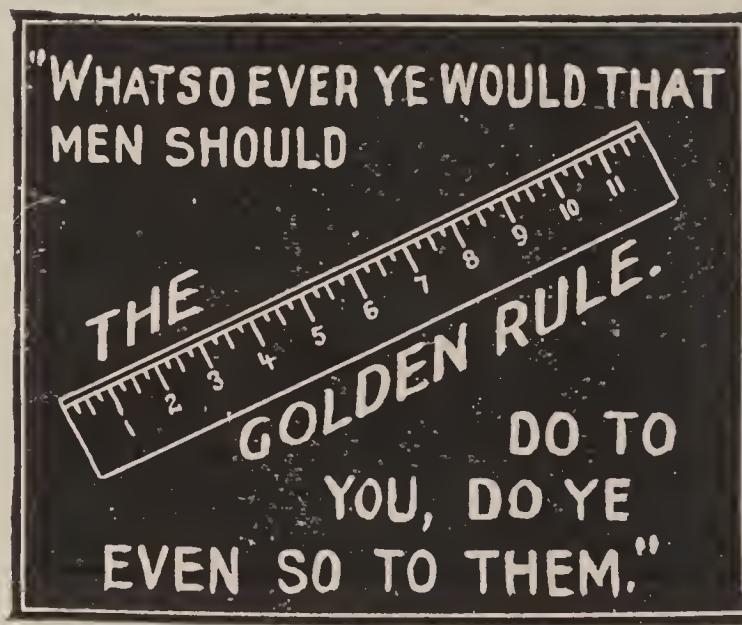
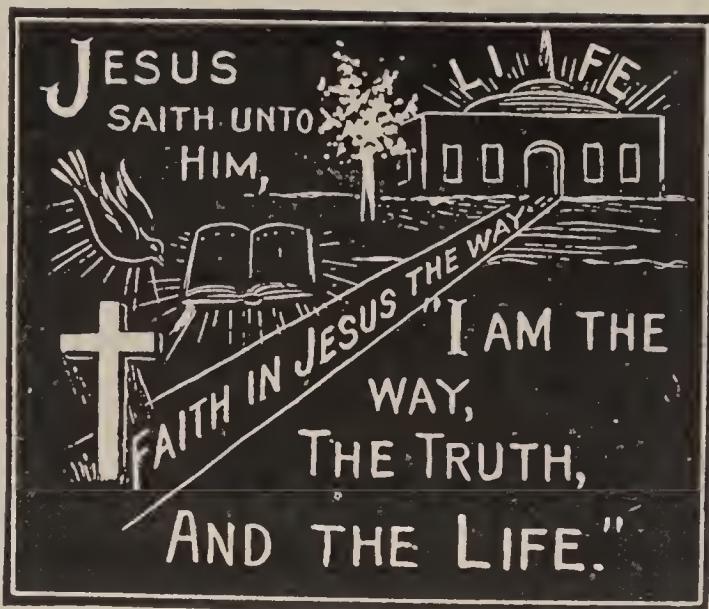
"Every one of us shall give account of himself to God." Because of this, let us heed the Master's words, "Occupy till I come." May we so occupy that He may say to us, "Thy pound hath gained ten pounds."

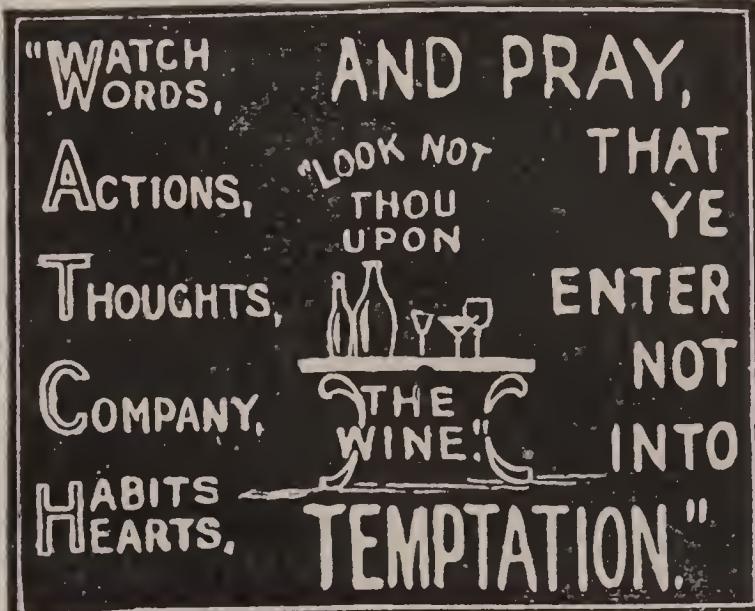
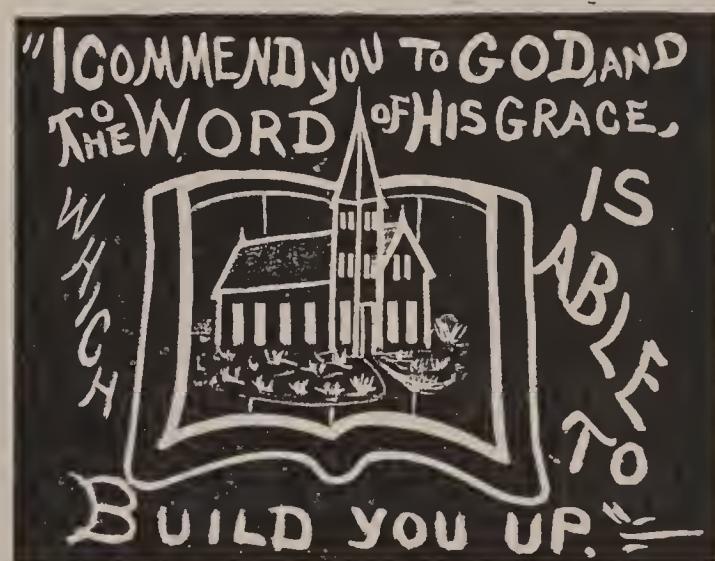
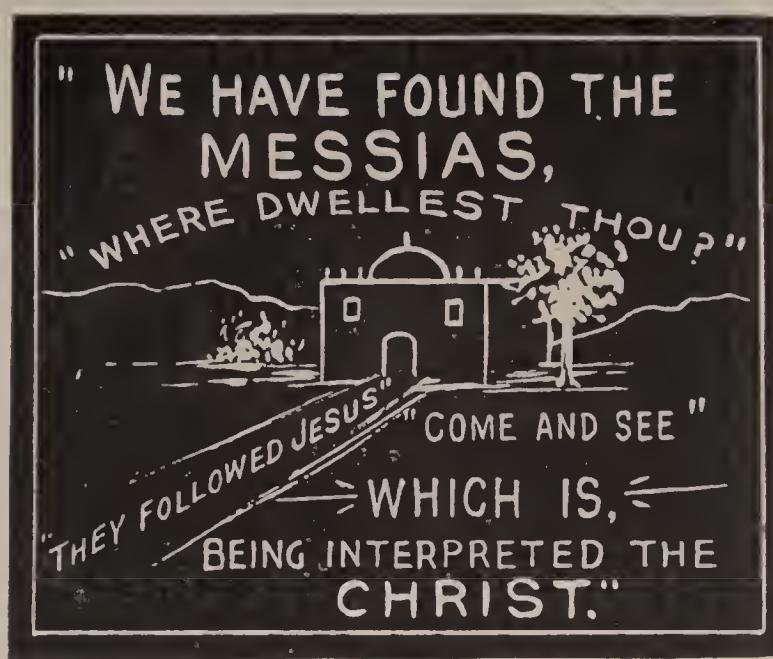
What sweet fellowship to walk with Jesus. He said, "Come unto Me and I will give you rest," "take My yoke upon you, learn of Me," "My yoke is easy, My burden is light, and ye shall find rest unto your souls."

The great human family are all travellers. Listen, "Jesus saith unto him, I am the way, the truth, and the life." Do you desire Life? Then under the influence of the Holy Spirit, the gentle dove, and light from God's Word, walk the narrow way with "Faith in Jesus, the way" to the life eternal.

The more perfect the pattern, the better will be that which is made by it. "The Golden Rule" is, "Whatsoever ye would that men should do to you, do ye even so to them."

"If God be for us, who can be against us?" Haman may pay 10,000 talents for a High License to destroy God's people, but He can deliver. Wicked, unjust, cruel Haman, you say! Yes, but not one whit more so than the Saloon-keeper who pays the license today





to destroy so many with the strong drink. And the one who will vote for License is every whit as bad and guilty as the Saloon-keeper.

Soon after the baptism of Jesus, two men saw Him and said, "Where dwellest thou?" He replied, "Come and see." Following Him to His abode, they soon learned who He was, for they said, "We have found the Messias, which is, being interpreted, the Christ."

Paul's farewell sermon to one of the Churches which he established, "I commend you to God, and to the Word of His Grace, which is able to build you up." Surely a Church builded on the Bible has a good foundation.

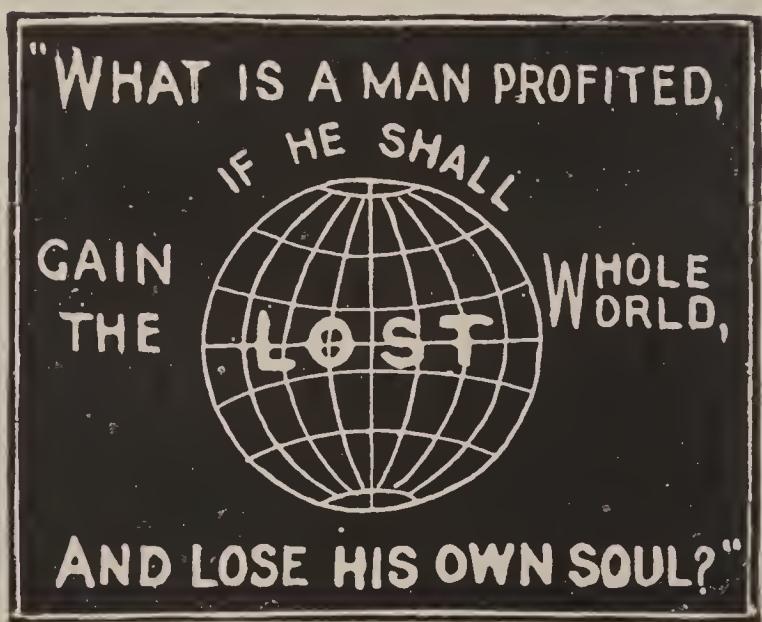
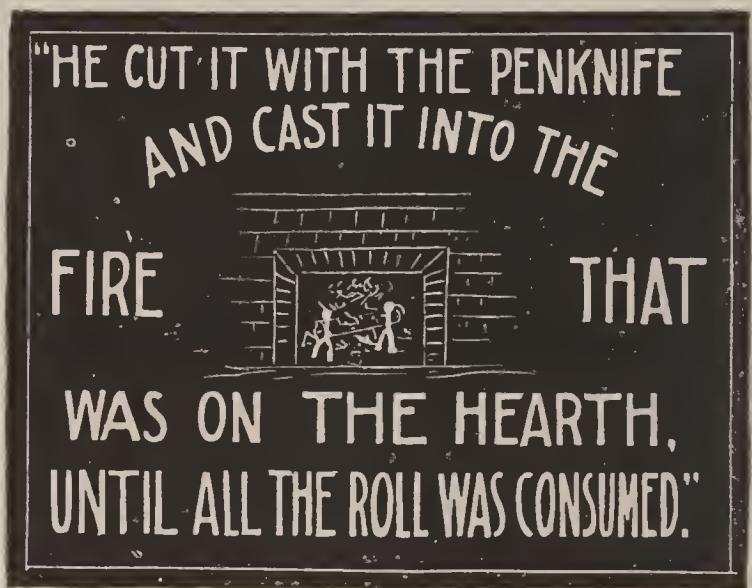
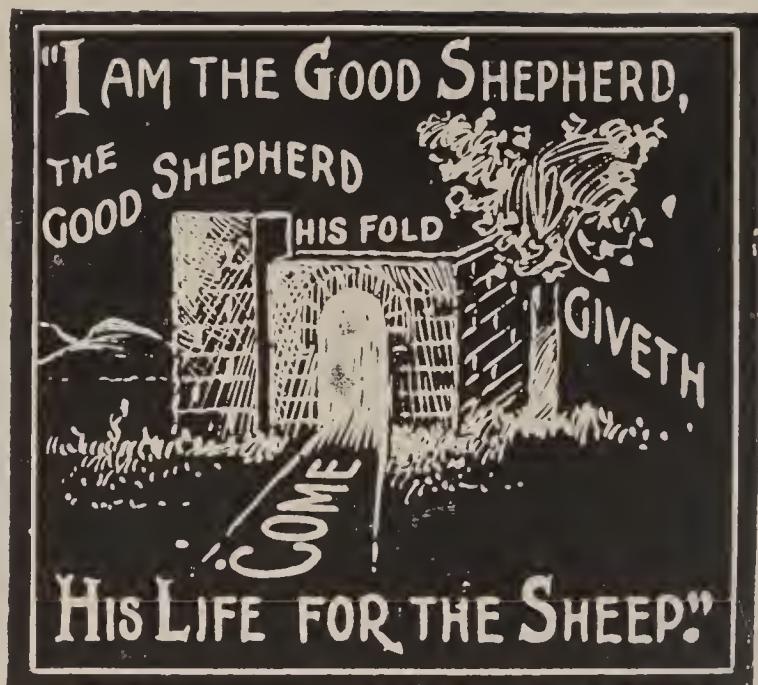
Jesus said, "Watch and pray, that ye enter not into temptation." What are we to watch? "Words," "actions,"

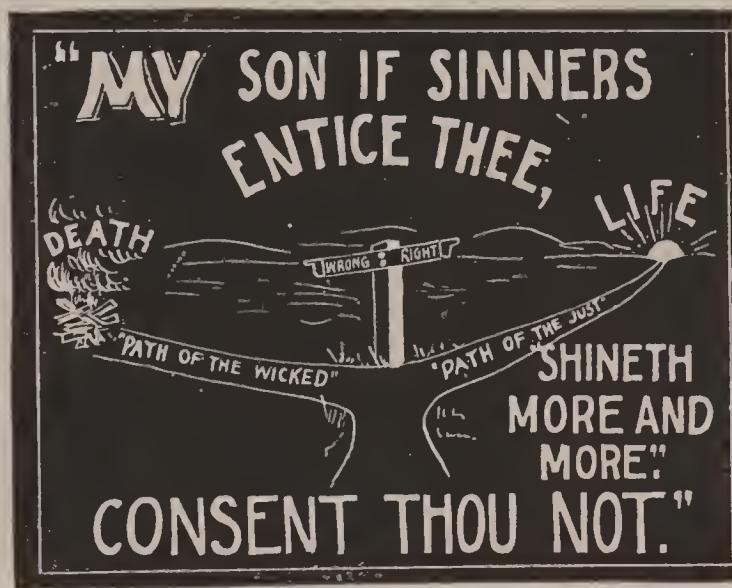
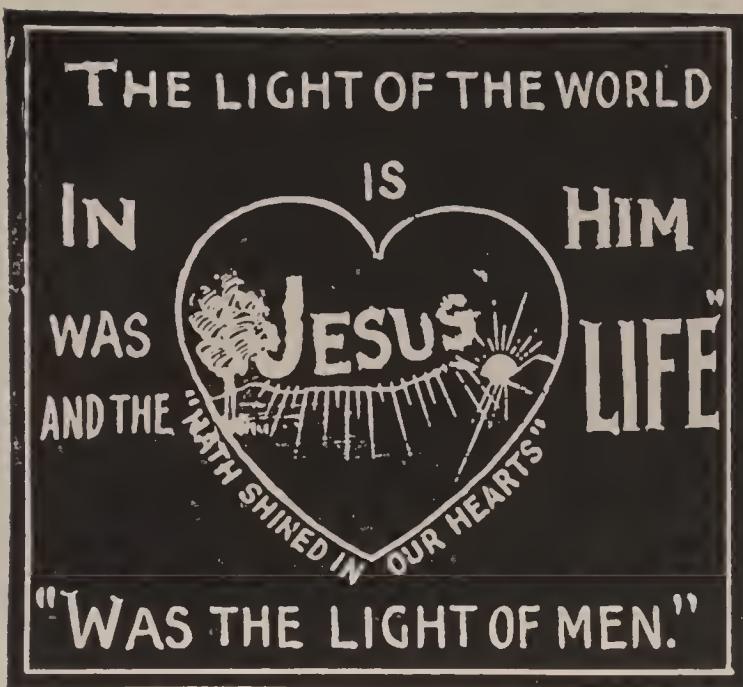
"thoughts," "company," "habits," "hearts." Bad habits drag one down, down to ruin. "Look not thou upon the wine when it is red."

The Fold of the Good Shepherd is a safe place. Jesus said: "I am the Good Shepherd," and He also said: "The Good Shepherd giveth His life for the sheep." "What a gathering" there will be when all His flock at last get home, to dwell with Him forever.

The King did not like the Message of the Lord, which the prophet read to him from the roll, so "he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed."

A world *Lost*, and a man lost. *Lost!* *Lost!* Can you answer this question? "What is a man profited, if he shall gain the whole world, and lose his own Soul?"





What a blessed thing is light! "The light of the world is Jesus." "In Him was life and the life was the light of men." He "hath shined in our hearts." Have you the Heavenly sunlight within?

All the world are travellers. But in which path are we going? The broad way, the "path of the wicked" to death, or the "path of the just" to life eternal? Are you at the parting of the ways? Listen, "My son, if sinners entice thee, consent thou not."

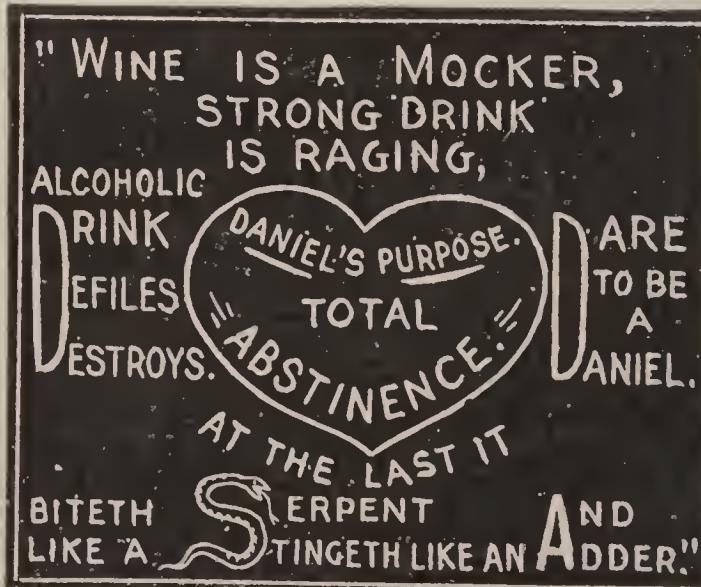
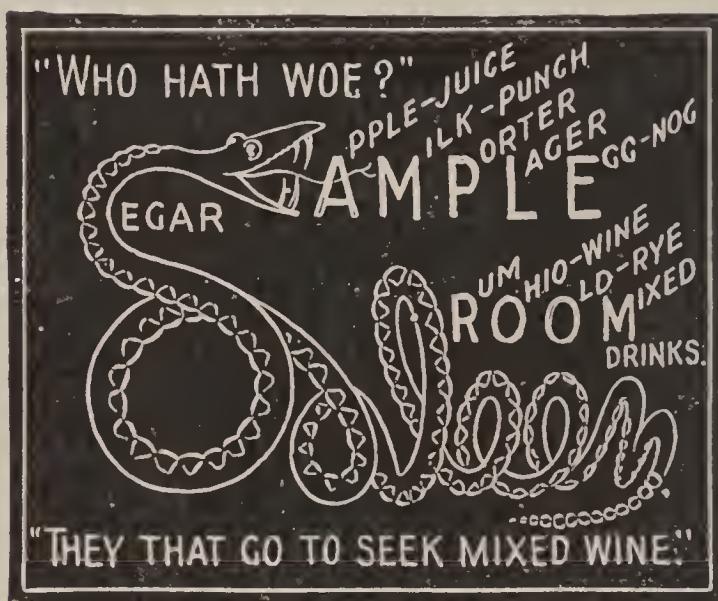
A world of mixtures. Wheat and tares, good and bad, evil and good. Shall we root it out. "Let both grow together until the harvest." "Gather the tares to burn them." "Gather the wheat into my barn." "The harvest is the end of the world." We reap what we sow, what shall the harvest be?

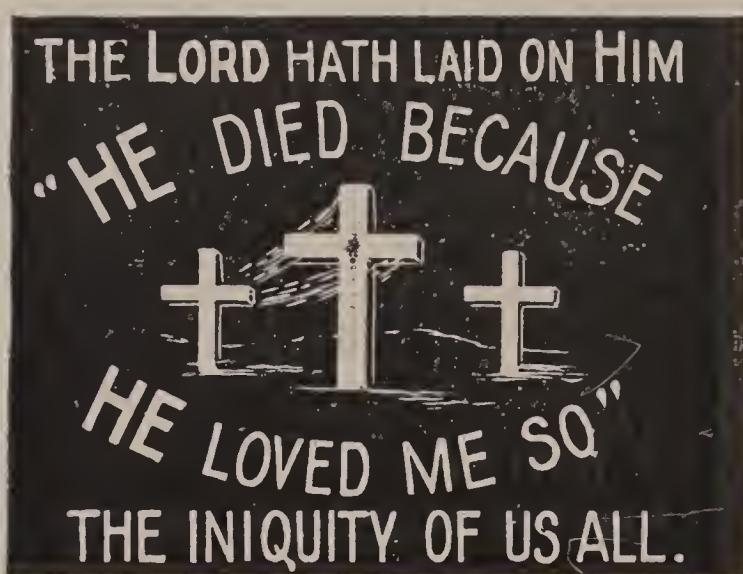
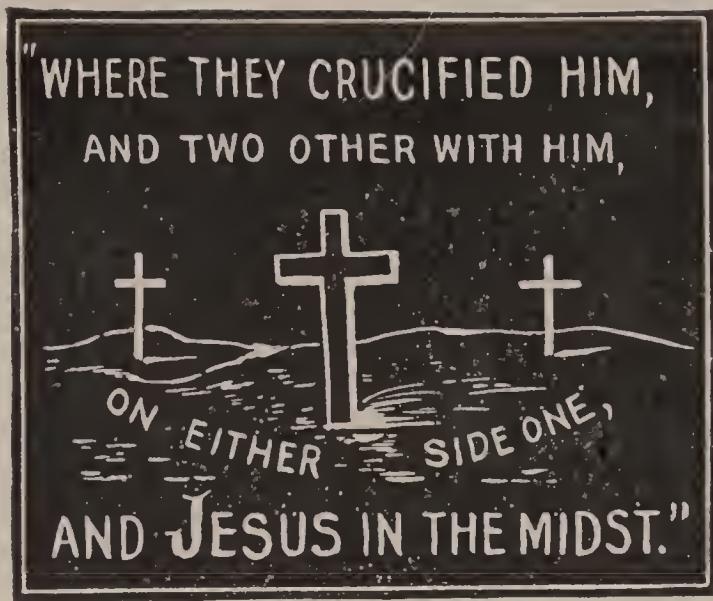
"Be ye thankful." But how few really are. "Were there not ten cleansed?" But where are the nine?"

Only *one* of the lepers returned to thank the Lord Jesus for his healing. Are we thankful, or forgetful, which?

Sample Room. "O, yes, a rumshop, a saloon. Look out for the bite of the Saloon-Serpent! Look at his Samples. Segar, Applejuice (cider), Milk-punch, Porter, Lager, Egg-nog, Rum, Ohio-wine, Old Rye and Mixed Drinks. "Who hath woe?" "They that go to seek mixed wine."

Wine is a mocker, strong drink is raging, . . . at the last it biteth like a serpent and stingeth like an adder." "Drink defiles, destroys." "Dare to be a Daniel," who purposed in his heart not to defile himself with the





king's wine. Daniel, a Total Abstainer.

What a scene is this. "Come, O my Soul to Calvary." "Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst." He was a complete sacrifice for us all.

"God so loved the world," yes, and Jesus loved it, too. Listen! "He died because He loved me so." He bore our sins in His own body on the tree. "The Lord hath laid on Him, the iniquity of us all." Bring your sins to Calvary.

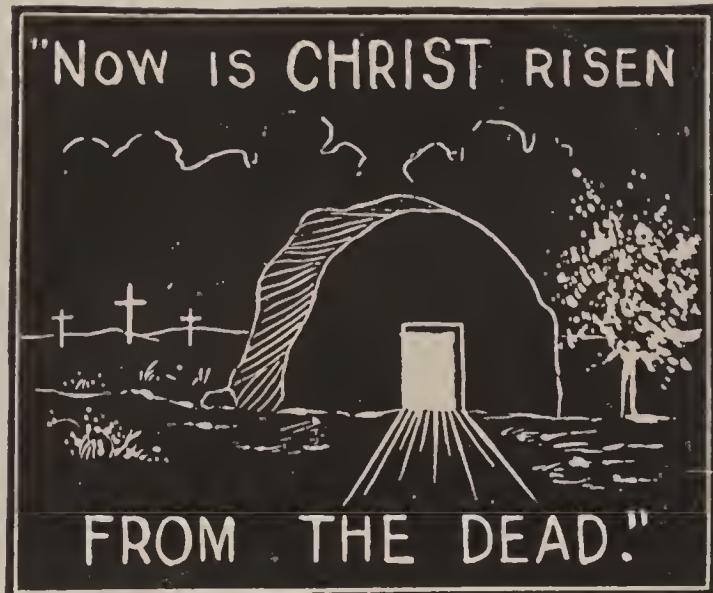
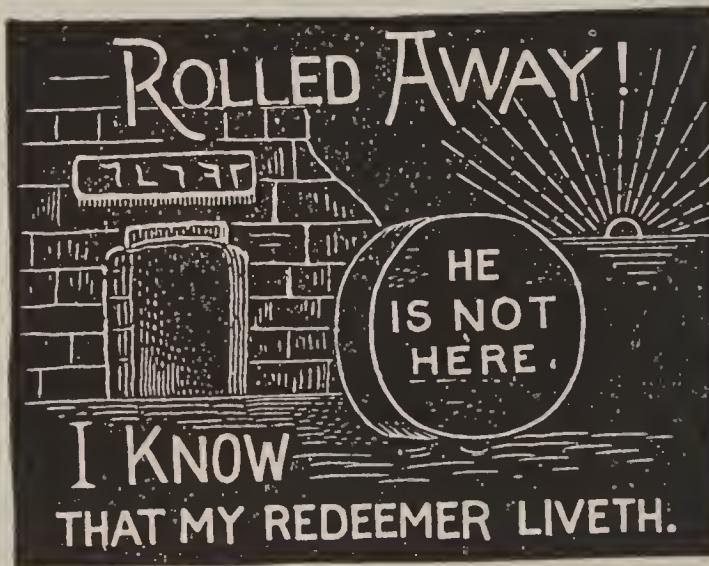
A wonderful sermon. Blessed are the poor in spirit, pure in heart, the hungry and thirsty, the mourners, the meek, the merciful, the peacemakers, the persecuted for Jesus' sake; great is your reward in heaven. Jesus and His people are the Light of the world.

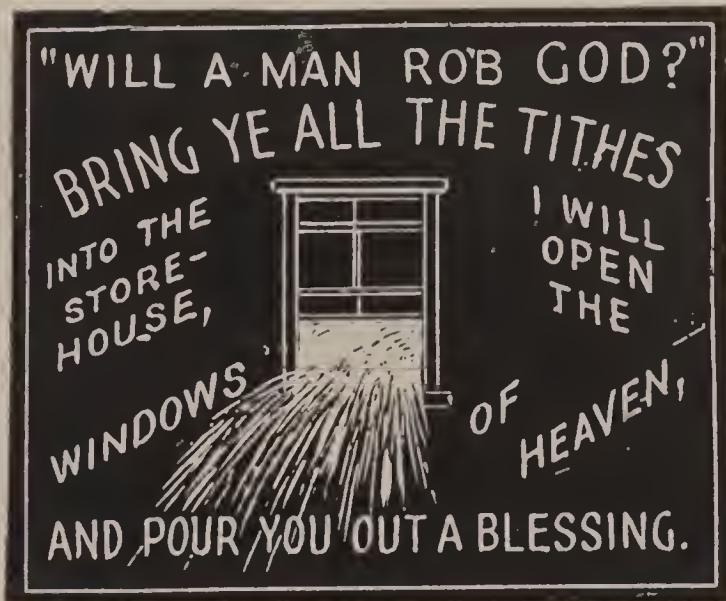
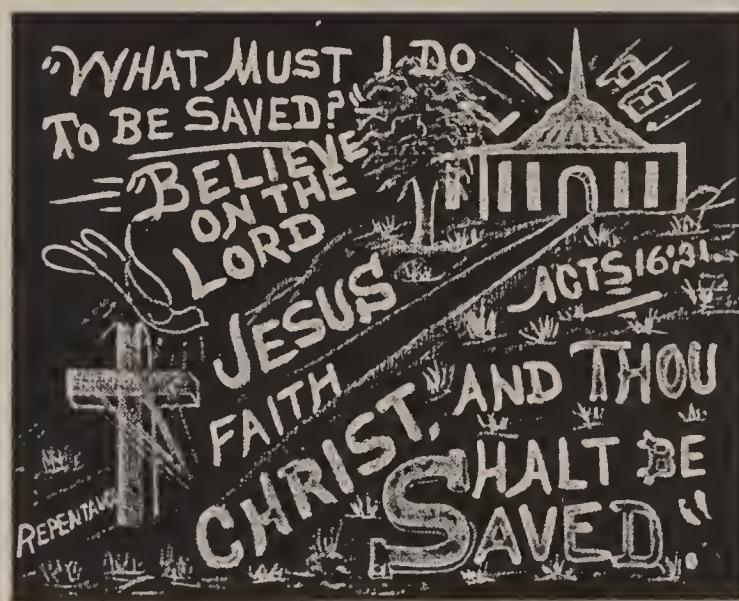
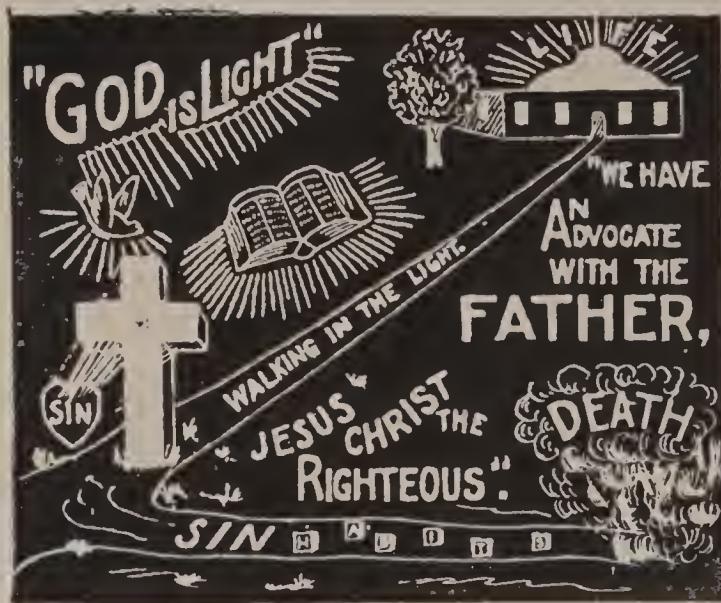
He died for us, but He lives! He lives forevermore. From the heights of glory after his resurrection and ascension, He shouted back: "I am He that liveth and was dead." "He is not here, He is risen."

Angels rolled away the stone, and the Life-giver came to life. God raised Him from the dead by the power of the endless life. "He is not here." One of old said: "I know that my Redeemer liveth."

"Now is Christ Risen from the Dead." Yes, the new-garden-tomb is empty, and the light of life beyond death shines out the tomb's doorway. He has the keys to all graves, and because He lives, we shall live also.

What a grand truth! "God is Light," and, as we read "in Him is no darkness at all." Two paths, one of light, and to life; the other dark-





ness, and stumbling over sin and bad habits to death. We have help, the light from God's Word and the Holy Spirit to lead us.

The great question of the heart, "What must I do to be saved?" Here is a ready and sure answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." It saved the jailer at Philippi, and will save you. "Repentance" leads to the Cross, and "Faith," to the City of Life.

Are you honest with God? "Will a man rob God?" Have you? "Bring ye all the tithes into the storehouse, I will open the windows of heaven, and pour you out a blessing."

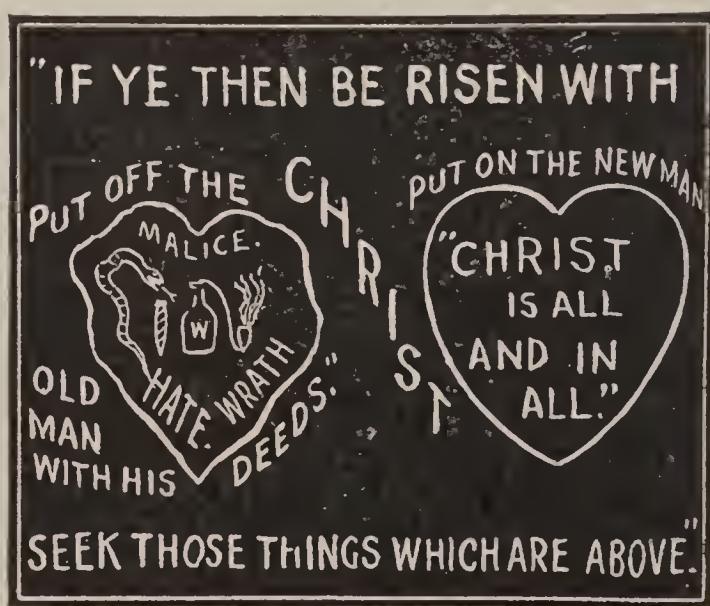
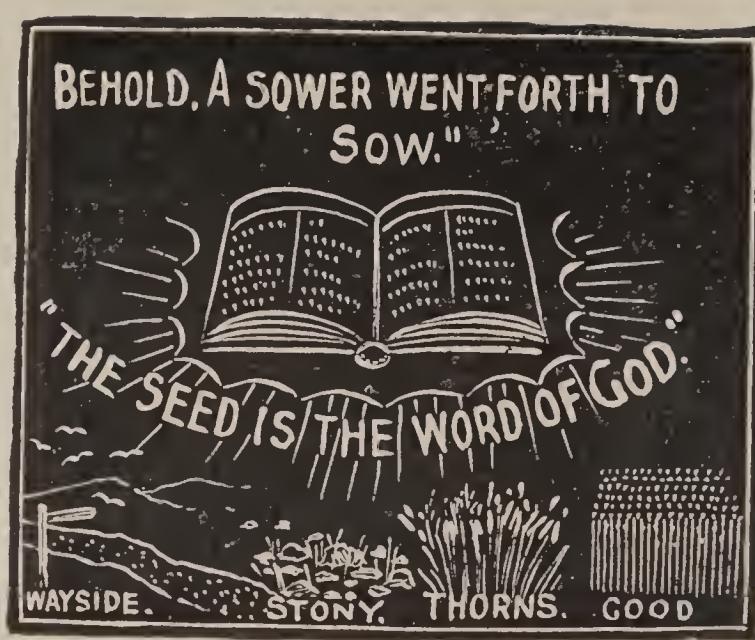
"Behold, a sower went forth to sow;" "The seed is the Word of God;" the Sunday School Teacher with the open Bible in hand. Four kinds of ground

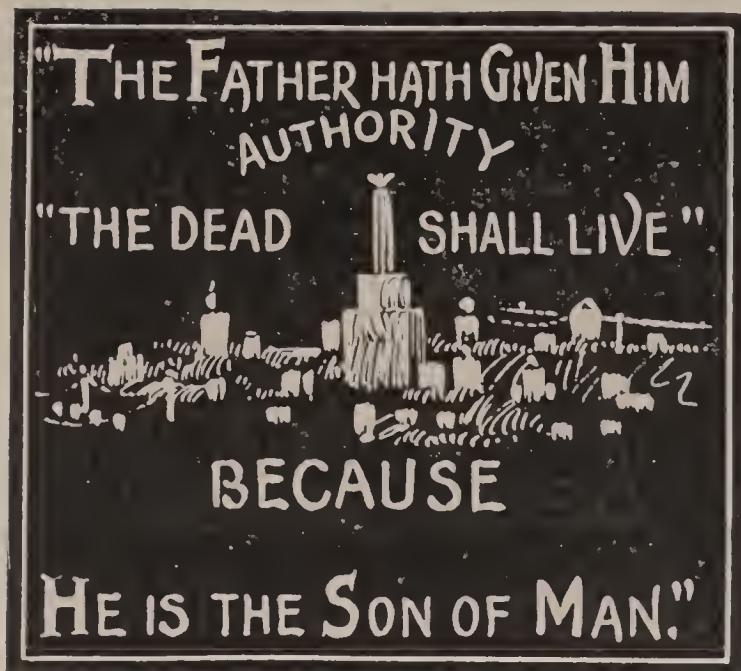
that represent the hearts of your scholars: "Way-side," "Stony," "Thorn," "Good" ground. Sow the seed faithfully.

Christ is Risen! "If ye then be risen with Christ, seek those things which are above." "Put off the old man with his deeds." "Put on the new man"—Christ. A change of heart makes a change of Masters. Not servants of sin, but "Christ is all and in all."

This picture is a good illustration of the law of perspective. See page 187. The water seems to rise from the shore toward the sun, yet it is level. It will be a grand time indeed when, "The Earth shall be full of the knowledge of the Lord as the waters cover the sea."

The sacrifice which Jesus made purchased for Him the power to heal the sick, forgive sins and raise the dead. "The Dead shall live."





"The Father hath given Him authority because He is the Son of Man." Jesus said: "I am the resurrection and the life."

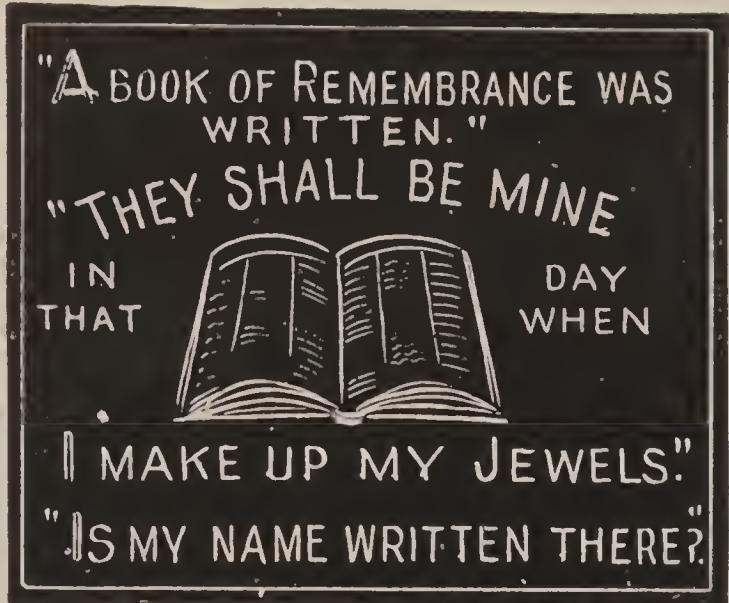
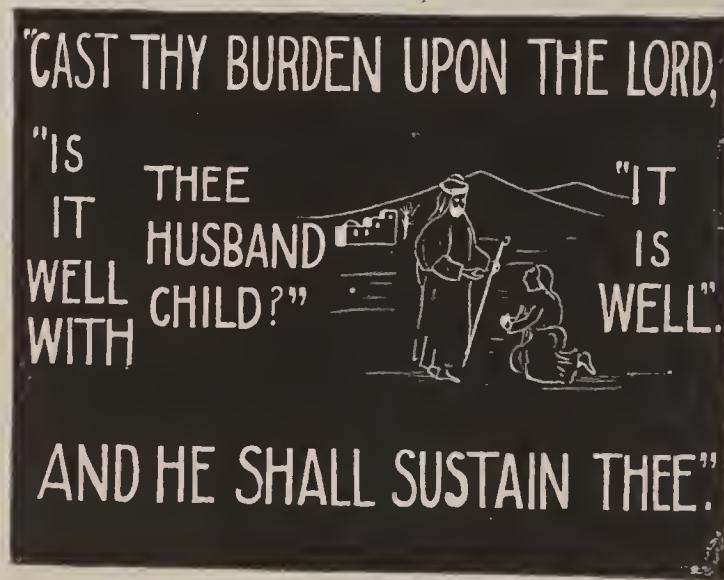
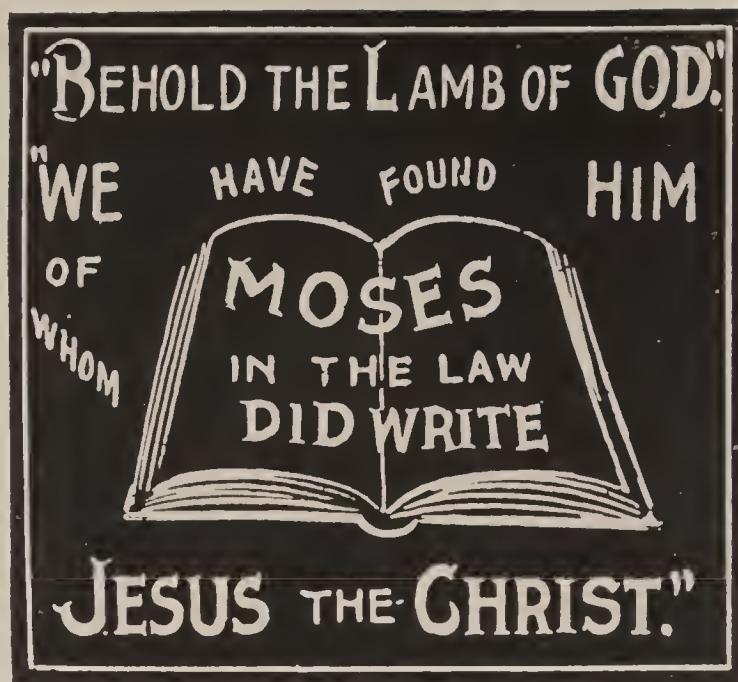
Haman's decree went forth (see page 204), but through the intercession of the good Queen Esther, who feared the God of Israel, letters were sent into all of the 127 Provinces of the kingdom. What a promise, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

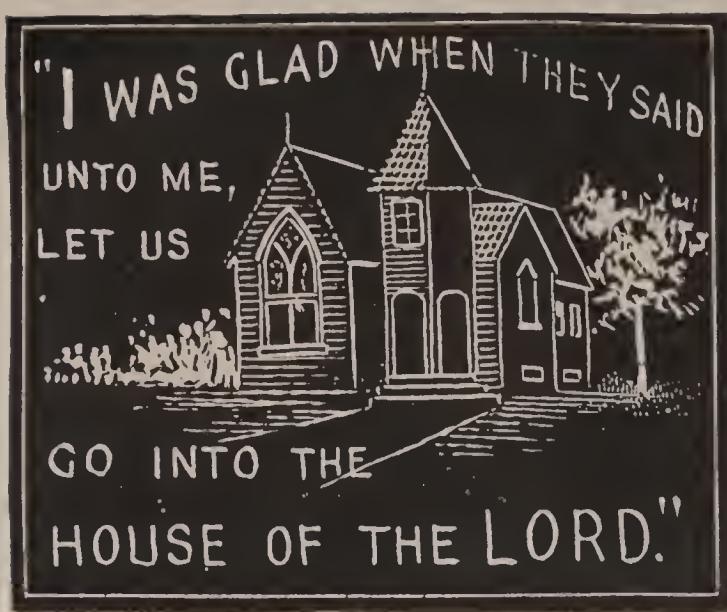
Nebuchadnezzar the famous king of Babylon, set up a great golden image for the people to worship. At the sound of the music all were to bow down. Three men of God, Shadrach, Meshach and Abednego did not bow down. They said to the king: "Our God whom we serve is able to deliver us from the burning fiery furnace."

A beautiful witness of John to the Lord Jesus. "Behold the Lamb of God." Following Him, two who heard John, said: "We have found Him of whom Moses in the law, and the prophets did write, Jesus the Christ."

The kind-hearted lady who had provided a room for the Man of God, met a great loss in the death of her little boy. She went to the Man of God in her sorrow. He asked, "Is it well with thee, is it well with thy husband, is it well with the child?" She answered, "It is well." It was, because of the promise, "Cast thy burden upon the Lord, and He shall sustain thee."

Blessed promise! "They shall be mine in that day when I make up my jewels." God keeps a record. "A book of Remembrance was written." "Is my name written there?"





Draw the church first in white outline; ground, dark green; grass and tree, light green; "I," light blue, shaded with bright red, edged with yellow; "let us," light pink; "House of the Lord," orange; all the rest white.

whosoever believeth in Him should not perish, but have everlasting life."

The love of God is indeed wonderful, but we need to remember that Jesus loved us too. Paul wrote:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

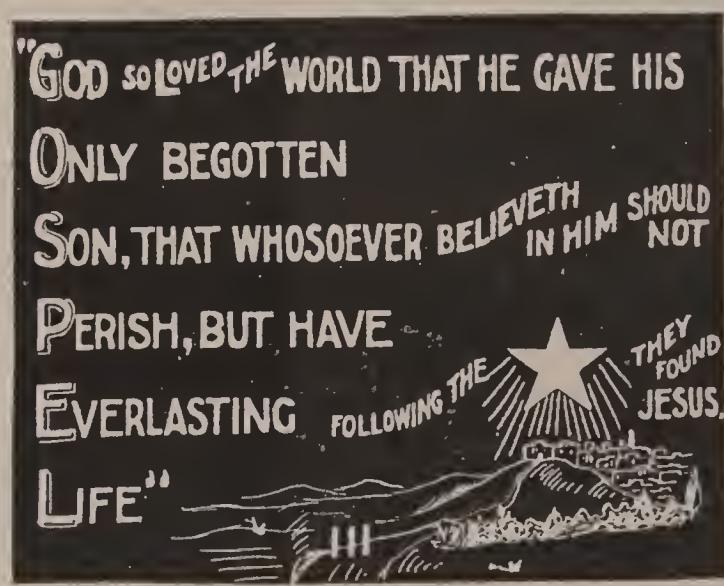
"Praise God from whom all blessings flow."

"Going to church today?" asked Ethel.

"Yes," was the reply. "Will you go with me?"

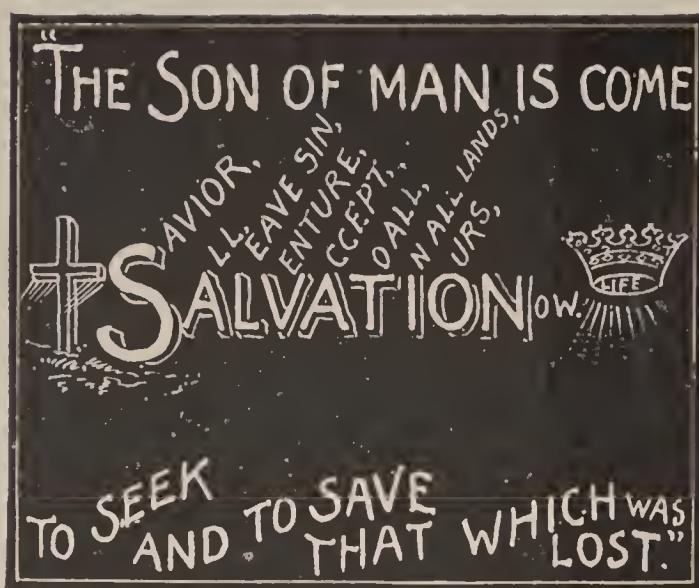
"That reminds me of what David said in one of the Psalms: "I was glad when they said unto me, Let us go into the house of the Lord."

At church we shall hear about the GOSPEL. Here it is in one verse: "For God so loved the world, that He gave His only begotten Son, that



Draw GOSPEL first, light blue, shaded with bright red, edged with yellow; "God, Jesus, Son, Him," orange; "world," light pink; hills and ground, dark green; star, yellow; all the rest in white.

Can we not all sing



Draw "Salvation" first in white outline, shaded with bright red, edged with yellow; cross, white, shaded with bright red; crown in white, yellow and red; "Son of Man," yellow; "Now," red; all the rest white.

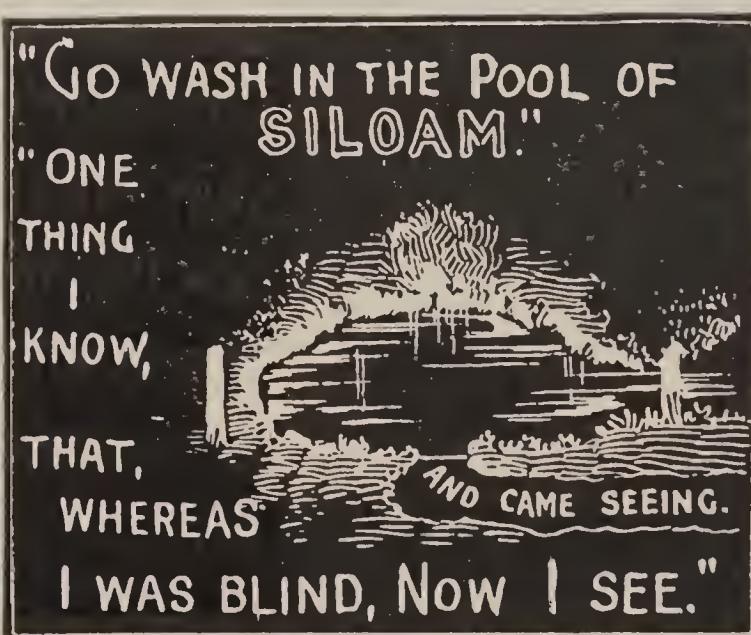
and "accept Him." The invitation is "to all in all lands," to accept a Saviour that may be "ours," and "now" is the time to receive Him.

You do not see much in Jesus and His salvation to admire? Then why not come to Him as the blind man did in the olden days, and let Him open your eyes, that you may "behold wondrous things in His law?"

While John 3:16 is a declaration of God's love to man, we have here a verse that tells why Jesus came to our world, and reveals God's purpose in sending Him:

"The Son of man is come to seek and to save that which was lost."

If we believe in Jesus, He becomes to us a "Saviour." "All" may come, and "leave sin," "venture" upon Christ,



Draw outline of pool first, in dark green outline; trunks of trees, brown; grass and foliage, light green; touch the water slightly with white, and make reflection of grass; "Siloam," light blue, shaded with bright red, edged with yellow; "Go wash, know, and came seeing," light pink; "Now I see," orange; all the rest white.

You may not understand all about how He can open your eyes,



Draw outline of unclean heart first in dark pink; the pure heart, all white, with "Pure" in yellow; the other heart, dove, and rays, yellow; "A New Heart," orange; "I" and "My Spirit," yellow; all the rest white.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

And with the "change of heart," comes a change of desires, purposes and plans.

We do not seek our own will and way, but to do God's will, as did our Master.

May we so yield ourselves to Him that we may truly say:
"I delight to do Thy will, O my God."

"I am so glad that our Father in heaven,
Tells of His love in the book He has given;
Wonderful things in the Bible I see,
This is the dearest that Jesus loves me."

"Take my will and make it Thine;
It shall be no longer mine.
Take my heart — it is Thine own,
It shall be Thy royal throne."

but you may exclaim as did the man in the picture, "One thing I know, that, whereas I was blind, now I see."

And the Lord cannot only open blind eyes, but can change our hearts as well. Indeed, He will give us "A new heart."

The "unclean" heart can be made "pure" and then filled with the "Holy Spirit."

Paul writes: "There-

Here is a good motto I will give you: "Bread is strength, Beer is weakness." Barley is largely used in making beer. It

takes 3 bushels of barley to make a barrel of beer, or about 4 lbs. and 10 oz. for a gallon.

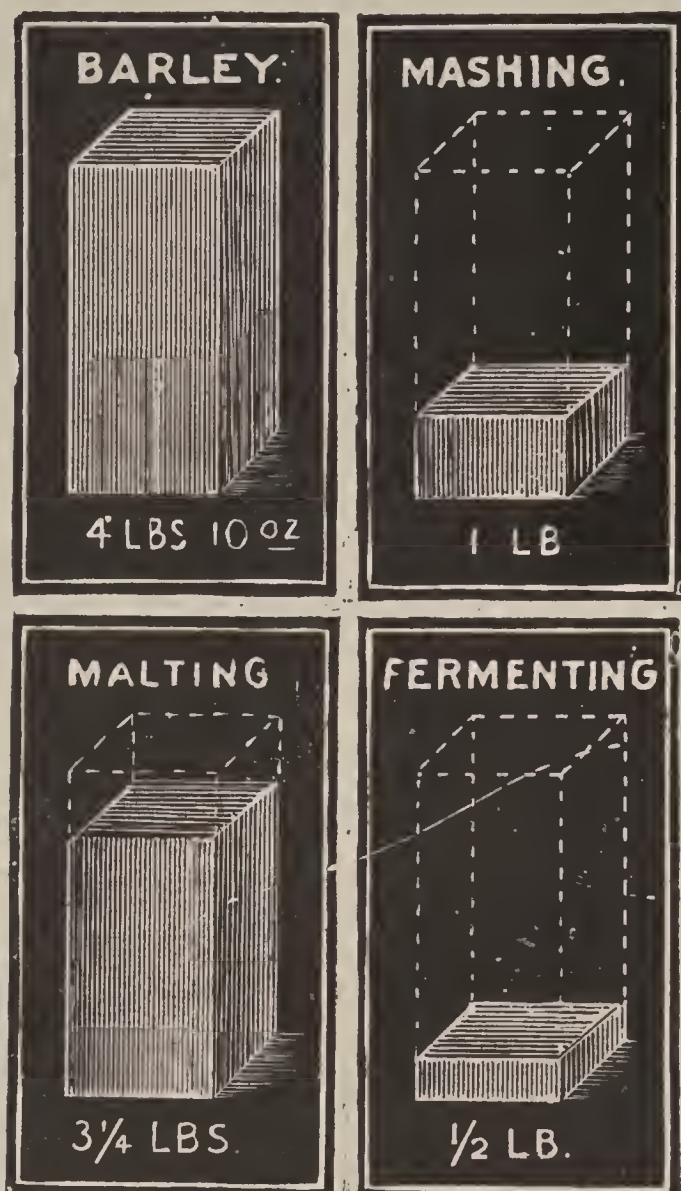
Barley is a good food, useful and nutritious, containing in its natural state 17 per cent. of flesh and muscle food; 69 5-100 per cent. for heat and vital force; 3 5-100 per cent. for the brain and solid tissue; 14 per cent. water.

Our first picture represents the amount of barley used to make a gallon of beer.

A very large per cent. of the barley is wasted and lost as the beer is made, the first loss occurs when the barley is being malted, which is done by first soaking it in water, and then placing it in heaps upon the floor of

Draw the block representing the 4 lbs. of barley, in white, using the side of the crayon and making it solid; make the solid part of each picture in the same manner, filling out the waste in each cut with white dashes, as indicated; all the letters and figures, light pink.

the malt house and letting it remain from 36 to 48 hours, the heat and moisture causing each separate grain to sprout. Then it is roasted, and the sprouts are removed. One hundred lbs. of barley will make 80 lbs. of malt, and this waste you will see is shown in our second picture. The malt is then mashed, and



still further reduced until only 1 lb. of solid remains in what is the sweet wort of the barley as shown in the third picture.

Then it is boiled with hops and after this the cooling off and settling and the fermenting, alcohol being produced by the rotting of the sugar that is in the wort. It then goes into the resting casks and ferment beer is added which starts a new ferment and gives the beer a head; and afterwards drinkers a header and a headache. We find that the solid is now reduced to half a pound as shown in the fourth picture.

Talk about beer being both food and drink! It is most all slop, with but little food in it, as we see by these pictures.

The Life Insurance Companies tell us that the average length of life is thirty-three years, the average life of a beer drinker is only fourteen years, while that of a total abstainer is forty-four.



Draw the fountain first, in white outline; grass, light green, tinged with yellow; "Living water," light blue, shaded with bright red, edged with yellow; "Everlasting Life," orange; all the rest white.

that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water."

Nature's beverages are the best for us, and our kind Creator has given us water in abundance everywhere. He also supplies us, through His Son, with the "water of life."

On that last great day of the feast, when the ceremony of the pouring forth of the water, occurred; Jesus calling to the assembled multitude, said: "If any man thirst, let him come unto Me, and drink. He

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